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Religion.

By John Taylor Stallings.

"Unite my heart to fear thy name."—Psalm 86:11.

The term *religion* has been much abused. It has been loosely employed to mean subscription to a creed, a form of worship, or membership in a church or denomination. The term, however, can be so used only in a secondary sense. By modern scholars it is given two alternative derivations: *relegere,* which means *to gather together,* and *religare,* which means *to bind back together.* Thus, in either event, the predominant idea in religion is *unity.* "Unite my meart to fear thy name," is a prayer for real religion. Religion is that which gives spiritual integration, or that which unites the powers of the soul through faith in God. Religious experience subdues the confusion of soul begotten by sin and doubt, and gives unity to the spiritual being and harmony to the spiritual life. The religious faculty is central to the soul, and is designed to give a consistent character to the sentiments, emotions, and convictions of the entire mind.

Perhaps we shall best understand the true nature of religion by employing a contrast. The irreligious man is a divided and discordant personality. In his *Dr. Jekyll and Mr. Hyde,* Robert Louis Stevenson deals with the terrible human fact of the bisected personality. The esteemed Dr. Henry Jekyll learned that through the use of transcendental drugs he could allow his

lower nature to indulge in evil ways, and at the same time be proteeted from detection through sudden transformation into another human form. By employing the same means he could return to his respected character. Thus, at will, the amiable Dr. Jekyll became the reprehensible Mr. Hyde. His vicious habits, however, soon mastered the good doctor, and in the form of the evil Mr. Hyde, he was seen in the very act of murdering a man. Scotland Yard went on search for Edward Hyde, the murderer of Carew; so it would never again be expedient for the doctor to take the potent drug that would transform him into the villian. In a lax moment, however, without the use of the drug, the doctor allowed his baser nature to master him. He looked down at his hand to discover the terrible truth that he had involuntarily become Edward Hyde. Thus fearful of his future, and failing to procure the drug that could return him to his higher self, the doctor, in the form of the fiend, ended his life with his own hand. Skillfully has the gifted Stevenson dealt with this dramatic theme. We must bear in mind that it is a practical as well as an awful one. Stevenson has but pictured the irreligious soul of man.

Sin always disintegrates. From Eden until now it has divided and destroyed the souls of men. That is what Ruskin meant when he began his magnificent description of the Serpent with the striking sentence, "A spectral procession of spotted dust, with *dissolution* in its fang, and *dislocation* in its coils." The prophet remarked the confusion in the hearts of men when he wrote, "So these nations feared the Lord, and served graven images, both their children, and their children's children: as did their fathers, so do they unto this day." Sin and doubt have alienated us from God, and brought division and strife into our souls. Every soul is a battle-ground whereon its own belligerent powers clash in cruel civil strife. The historians have recorded the warfare of the nations, but who will tell the strife of the spirit of man?

Sin is disintegratory. Man is a moral being, and is bound to moral law. If he is to have integrity he must be sincere, duti-

ful, and just. He must live righteously and honorably. Sentiments of inhumanity and deeds of treachery bring discord into the soul. There is a striking instance of the deranging power of sin in the case of Nietzche. This modern Misanthropos applied the pagan ethic of Darwin and Spencer, for all of his dislike of the one and rage at the other, to human society with strict logic and without fear. Cruelty, consequently, was his creed. War became his religion, and the war-like super-man his saint. The bitterest inhumanity of the most inhumane of wars can be traced directly to the teachings of this skillful savage. He insulted grievously his sister who loved him, nursed him, and served him for twenty years. Yet he could not always reflect the fierceness of his spirit in private life. We are told that while the broken man was seeking health at Sils-Marie, he was gentle and gracious to all. An invalid lady one day said to him, "I know you are a writer, Mr. Nietzsche. I should like to read your books." The pagan philosopher replied in kindly tones, "No, I don't want you to read them. If what I publish be true, a feeble woman like you would have no right to live." Nietzsche has been called "a bundle of contradictions". He was a confounded mind, a confused spirit. He was a sadly divided personality, because he had chosen to teach evil. Greed, lust, and violence are forever wrong, as man intuitively knows. He who teaches or practices evil stultifies or deranges his own spirit. To disobey moral law, or to teach men to do so, brings retributive discord into one's own soul. To wrong a fellowman through the will to pleasure, or the will to power, or neglect, is to divide one's own heart, and to put it out of harmony with God and man. Sin separates. It sets brother against brother, and causes nation to rise against nation. It curses society. It brings confusion into the soul.

Likewise doubt is disintegrative. A man nourishes his soul, his spiritual synthetic self-hood, by faith in God and righteousness. For a man to doubt God or his government is for him to bring disorder into his own soul. It is for him to create painful confusion and bitter strife within his own heart. A

false intellectual pride which sets the isolated intellect against the intuitive, imperial self is in vogue. The man who yields to such pride is sadly self-deceived. Take John Stuart Mill. He was a great leader in agnostic circles in his day. He denied the the possibility of knowing God, and rejected belief in human immortality. In his posthumous *Essays on Religion,* nevertheless, he wrote, "It appears to me that the indulgence of hope with regard to the government of the universe and the destiny of man after death, while we recognize as a clear truth that we have no ground for more than a hope, is legitimate and philosophically defensible." When his followers read these disarming words, they were seized with consternation, which in some instances passed into anger. Mr. Leslie Stephen paced his room in hot wrath, which was only increased by the well-meant words of his wife, which unfortunately were put in true feminine form, "I told you so. I always said John Mill was orthodox." The infinite pity is that Mill longed to believe, but was led into doubt through a false theory of knowledge. In all of his agnosticism he could never eradicate a sort of subconscious faith from his mind. He has even been called "an unconscious Christian". The tragedy is that his spirit was forever at strife with itself, and his heart was filled with a deep sadness. It is an unspeakably sad mistake for a man to put his head to strife with his heart, as is often done in this confused age.

One of the most insidious forms of doubt is a scepticism that is born of introspection and self-depreciation. The inferiority and fear complexes are essentially forms of doubt. Morbid pessimism is likewise a form of doubt. The denial of personal immortality is doubt regarding the reality and value of one's own soul. All such negatve and despairing moods are abnormal. They rend the soul. God has put the sense of immortality, of permanent personal existence, into man's heart. To uproot this deep spiritual intuition is to put the spirit to strife with itself. With a partial vision directed toward the passive element in human nature, Henry Thomas Buckle wrote his materialistic *History of Civilization.* In this celebrated work he ignored the

creative power of faith, and flatly denied the supernatural in man. Upon the death of his cherished mother, nevertheless, he embraced belief in immortality, and argued passionately for the prospect of personal reunion in the life beyond the grave. The soul of man instinctively believes in immortality, anticipates it, and moves on and upward in quest of it. To doubt the future life is to bring discord into one's soul. The harmony of life, the music of life eternal, is the creation of faith. Is it not the greatest folly to set our sharply circumscribed knowledge against intuitive faith, when by the law and logic of life they must agree? Let no man rob you of your faith in God and immortality.

With many of the world's greatest philosophers, Bergson holds to the largeness of the soul of man. He is in the right. The entire mind is much larger than the isolated intellect. The logical faculty is but a segment of the soul. There are deeper truths than those revealed to the reason by the senses. It is fundamental folly to set the intellect out and apart from the intuition which divines spiritual truth. Reason should take all truth, the spiritual as well as the material, into consideration. There are spiritual as well as material values, and the spiritual values are eternal. We have no right to include the lesser and exclude the greater values in our experiences of life. We live in a universe. Its Creator is not the author of confusion. We must trust our spiritual intuition as surely as our fleshly instincts. The mind and heart must not be set in antipathy to each other.

Beyond brain and body, constituted by the intellect, the will, the emotions, and the intuitions, is the immortal spirit. Purity is the condition of its peace. To live joyously it must be in right relations with others. To have full and abundant life it must be in harmony with the will of God and united to him in faith. The psalmist understood this secret when, in his distress, he uttered this profound prayer, "Unite my heart to fear thy name". He felt that he must have a spiritual experience that would end his divided allegiance to God. Our Lord emphasized

this truth when he replied to the scribe: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Complete consecration is the only way of spiritual peace and joy.

The irreligious soul is a divided soul, and the divided soul lives in peril and pain. A double life is the living death. Love of money, love of pleasure, love of popularity, or any other love that rivals the soul's allegiance to God is a delusion and a snare. Guile, mammon, and malice sever the heart from God, and fill it with strife. While the evil remains within the heart it must ever be confused. That is a false psychology which teaches us to lay the blame for our sins and faithlessness upon a convenient lower self. There is in us no scape-goat arrangement. No Dr. Jekyll is responsible for Mr. Hyde. A personality may be cracked to pieces, yet it is one, and not two. A man may be as dual as Dr. Jekyll and Mr. Hyde, or as multiple as the demoniac whose name was Legion, yet he is still a single soul. He remains plagued by his own doubts and cursed by his own sins. He cannot escape from himself. Stevenson gives a complete victory to the lower self. Yet the higher self may not succumb, and still the soul may go on in endless division and unrest. The only way for a sinful heart to be rid of the intolerable strife within is to be rid of its evil.

It is unique to the Gospel of Jesus Christ that it offers a man salvation through the complete integration of his spiritual nature. It gives unity to the soul, not through the victory of a higher self, but through the recreation and consecration of the entire self. Its method is not reformation, but regeneration. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creaton." Through the channel of faith in Christ a new and pervasive life flows into the soul, and transforms the entire man. The spirit is unified by its con-

quering force. The heart is made whole. The great classic on the dual personality is not Stevenson's story, but Paul's Seventh of Romans. Paul suffered long from the plague of a divided heart. In his own soul evil contended for mastery over goodness. The inherent law of God was in him enlightening his mind, and delighting his spiritual intuitions with discoveries of Divine and eternal secrets. But among his members was the law of sin, confusing them with lawless desires. He sought peace, yet he was torn with strife. The battle in his heart waxed fierce. He cried out, "O wretched man that I am! who shall deliver me from the body of this death?" He knew all the agony of a divided heart. Yes, and he learned the only secret of a united one. "I thank God through Jesus Christ!" In Jesus Christ, in absolute surrender to him, in whole-hearted loyalty to him, he found escape from the furious turmoil of his soul into the most glorious peace. When Paul took Christ into his heart through obedient faith, a new life welled up within him that drove out the evil and ended the division within. He described the experience by saying: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." When Christ entered into Paul's experience he made his sick soul sound.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

Jesus Christ has been called the world's one spiritual Integer. Such he is. He is whole and flawless. He lived out his life on earth in freedom from sin, in perfect faith in God, and in complete devotion to men. His spirit was sound, and his character consistent and complete. The sure spiritual instinct of Sidney Lanier caused him to recognize this supreme truth, and to write his beautiful poem, *The Crystal.*

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?"

Christ is crystalline; he is utterly sincere. He is integral, and union with him gives integrity to the soul. It is recorded of his ministry of healing, "As many as touched him were made perfectly whole." This healing of the bodies of men is typical of his healing of their spirits. In his vision, John saw "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The life that flows into the soul from Christ, the well of water springing up into everlasting life, is pellucid. In that limpid stream nothing foul can live. Union with the 'Crystal Christ' makes the soul crystal clear. "He that is joined to the Lord is one spirit." To be made one with Christ is to be made one within. To become Christian is to become consistent in character. The truly Christian spirit has in it the beauty of the flawless jewel. The Christian life unfolds like the seamless robe of Christ,—woven from the top throughout.

This complete consistency is the glory of the Christian faith. It is this which makes it, not another religion, but religion itself. Some of the founders of other faiths were good men. Yet they were all imperfect. But the Founder of the Christian faith was flawless. Three things forever distinguish the life of Christ,—his perfect holiness, his perfect faith, and his perfect love. Like the Founder so is the faith. Christianity is the

religion of complete allegiance to God, complete self-respect, and unfailing love of men. In Christ the glory of God, the good of men, and the perfection of self-hood are brought into ideal harmony. Faith in Christ unites one with God, unifies the soul within, and gives a man integrity in all of his relations with men. That is the ideal of the Christian faith. Nor is it an impossible one. Simon was a fickle, swearing fisherman. Christ made of him Peter, the man of rock. Union with Christ crystallizes the formless carbon of the sinful spirit into the flashing soundness of the diamond. 'And they shall be mine, saith the Lord of hosts, in that day when I shall make up my jewels.''

Real religion is the deepest need of every man. Like Elijah's contemporaries, we are forever halting between two opinons. Because our personalities are not unified, we are not dynamic. Our divided allegiance has made us discordant and weak. Life suffers from the unhappy condition of being torn by conflicting claims. Can we find any unifying principle in life? Yes! Absolute allegiance to him who is the Image of the invisible God and the Ideal Man removes the duality from life. To embrace Christ is to be rid of the divisive power of sin and doubt. Christ brings God and man, self and society, time and eternity into perfect synthesis. He alone does this. He is a solitary Saviour.

Is your life discordant? Is your soul filled with chaos? Dr. James Lindsay, the philosophical theologian, tells us that as a young man his heart was torn between religious concern and worldly ambition. ''These alternations,'' he says, ''made my inner life deeply unsatisfying; so much so that, after profound mental exercise and spiritual reflection, I resolved to give up so divided a life, and, with that resolution, passed into the sunlight of spiritual certitude. I was in a new world and remained in it from that time. My oft-shrinking will had found that, as Saint Augustine had so long before described, its divided allegiance *must* end, and the new experience begin of willing only for God. ''Any man may find spiritual peace and certitude where he found it,—in real religion. In Christ, in faith in and obedience to him, is soundness and sincerity, health and happiness,

for every soul of man. You women are torn between duty to home and selfish pleasure. Choose as Christ would have you choose, and your unhappiness will end. You men are rent between desire for wealth and strict honesty. Choose as Christ would have you choose, and you will have the joy of a good and honest heart. You young people are halting between purity and sinful pleasure. Choose as Christ would have you choose, and you will have self-respect and happiness. Yes! Take Christ into your heart and life as your Saviour and Lord, and your strife will end, and you will live evermore in the peace, strength, and joy of an immortal child of God."

"Now rest, my long divided heart,
Fixed on this blissful center rest;
Nor ever from thy Lord depart,
With him of every good possessed."

The Book of Psalms.

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I. Its Poetry.

In this study, I hope to deal with the nature and meaning of Hebrew poetry; second, with the Psalter as a whole, its history and compilation; third, with the musical setting of the Psalms.

And first of all, let us deal with this point—what do we mean when we talk about Hebrew poetry? We all know that there are some books in the Bible which are known as poetical and others which are known as prose. But it is by no means easy to say how they are distinguished from each other. We know poetry when we see it, but it is not so easy to say why we know it. For example, we open the hymn book and read:

> All people that on earth do dwell,
> Sing to the Lord with cheerful voice:
> Him serve with fear, His praise forthtell,
> Come ye before Him and rejoice.

We know that is poetry. The lines rhyme with each other in certain set ways. The lines are of definite and even length. The end of the line marks fairly clearly the end of the thought. The sentences are framed in such a way that there is a lilt in them such as we do not have in prose. That illustration is clear But now take this. It is taken from *Paradise Lost*, a poem, if ever there was one.

> Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater man
> Restore us, and regain the heavenly seat,
> Sing Heavenly Muse. . . . . .

That is manifestly poetry. And yet there is no rhyme. But there is a rhythm about it, a wonder of phrasing, an imagery, which marks it off at once as poetry.

Now rhyme, although it is pretty common in English poetry is by no means necessary to it. And there are some critics who say frankly that the best poetry must be without rhyme. However that may be, rhyme is a comparatively modern device. It is not found in Latin and Greek poetry. And it is found only occasionally in Hebrew poetry and there apparently by accident.

Take one or two of the characteristics of Hebrew poetry. There is first what is known as alliteration, that is, the use of a series of words all beginning with the same letter. Take this, for example. It comes from Gray's *Pindaric Ode.*

> Weave the warp and weave the woof,
> The winding sheep of Edward's race.

The repetition of the *W* comes upon you with very great force. That poetic method is not common in modern English, but it is very often used in Hebrew. We miss it naturally in the English translations, and it is extremely hard to represent it in a modern translation. But if you could hear Psalm 122 chanted in the original, you would see at once what I mean. In the English, you can get a fairly faithful translation in *Pray for the peace of Jerusalem. May they appear that love thee.* There you get the effect somewhat. In the original, it reads *Shaaelu shelom Jerusalaim yishlayu ohabaik.* Hear that chanted, and you will find what Hebrew can do in the way of assonance. And there is plenty of that kind of thing in the Old Testament.

Some of the Psalms are arranged in alphabetical form. The clearest of these are 9, 10, 37, and 111. Such a structure appeals to the eye as you read as well as to the ear. Sometimes each line or the first line of each couplet begins with a different letter of the Hebrew alphabet, from A to Z, as we say.

Sometimes, where the text has not been preserved accurately, the arrangement is slightly broken, but often the original plan can be recovered. The grasping of this method helps us oc-

casionally in the interpretation of a Psalm. For example, we can be certain that Psalms 9 and 10 are really one. They have a common subject. Psalm 10 has no separate title. And the alphabetical arrangement starts at the beginning of 9 and goes right through to the end of 10.

The most elaborate Psalm on this model is 119. This is divided into twenty-two stanzas, according to the Hebrew alphabet. Each stanza has eight lines, and each one of the lines begins with the characteristic letter of the stanza. The effect is something like this. It is part of the third section, C, or Gimel, as it is called in Hebrew.

Comfort thy servant . . . . . .
Come open my eyes . . . . . .
Call to mind that I am a stranger . . . . . .
Consumed is my soul. . . . . .

That is not an accurate translation, but it gives you the effect. It might be thought that such a mechanical method of writing poetry would have a crippling effect upon it, but it does not appear to do so. The alphabetical Psalms have not the fire of the others, it is true, but Psalm 119 has sentences in it of real poetical and religious genius.

But the most common characteristic of Hebrew poetry is what is called Parallelism. In a verse of poetry, the thought is expressed twice or sometimes three times. The thought is pretty well the same, but the words are changed slightly. If you do as is done in some churches, have the two parts of a verse sung responsively, you will see the very fine effect of this.

Psalm 8 shows this parallelism off to good advantage.

First line: When I consider the heavens, the work of thy fingers,

Second line: The moon and the stars which thou hast ordained.

First line: What is man that thou are mindful of him.

Second line: And the son of man that thou visitest him?

First line: For thou hast made him but little lower than God.

Second line: And hast crowned him with glory and honour.

Sometimes, instead of the thought being repeated, we have the exact opposite thought expressed. The Book of Proverbs provides us with many examples of this. Take the eleventh chapter as an example.

First line: A false balance is an abomination to the Lord.
Second line: But a just weight is His delight.

First line: When pride cometh, then cometh shame.
Second line: But the perverseness of transgressors shall destroy them.

It might again be thought that the human brain and spirit would not function properly with such an arrangement as this, but it seems to be no hindrance. Indeed, it is no more hindrance than is our method of rhyme. It is a revelation of what is a human demand, that when we have heard a sound or a thought, we want to hear it again.

But it is not only by such literary devices that the Psalter shows its poetical nature. It comes home in much more subtle ways.

First of all, we must notice the sheer beauty of the language. There is a choiceness and delicacy which would be slightly out of place in prose. Take the twenty-third Psalm, for example. Nobody would deny the incomparable beauty of every line of it and its real appropriateness. No better symbol could possibly be chosen to define God than that of shepherd. And the metaphor is worked out with a fine naturalness. But it could not be done in prose without running the gravest risk of sentimentality and irreverence. And in the Psalm the suggestion of the lesson is far more powerful than if the fact of the love of God were set out in hard dry terms apart from the metaphor.

The Psalmists had a wealth of imagery. We hear roaring of the sea, of which the Hebrew was always afraid, we see the fruitful plain, and the calm surface of the lake, we see the shepherd bringing home his sheep and fisherman getting out his nets, we see the crowds of pilgrims gathering together at Jerusalem

for the Passover, we hear the lion roaring for his meat, and the bird is seen seeking her nest. And it is all done very tenderly and very beautifully.

We need to see also the lofty imagination of the Psalmists. Think of these pictures of God. *Who coverest us thyself with light as with a garment, who stretchest out the heavens like a curtain. He rode upon the heavens and did fly.*

There is a tenderness of phrasing about the Psalms also which will make them beloved as long as men love their children or love God. *He shall cover thee with His pinions and under His wings shalt thou trust. Like as a father pitieth His children, so the Lord pitieth them that fear Him.* It is as the setting forth of lofty spiritual ideas that the Psalter lives. The soul of its poetry is religion.

II. The Compilation.

I should like, if I had the time at my disposal, to give a history of Hebrew Psalmody. For there are Psalms which are not in the Psalter. We have Psalms in other books of the Old Testament. We have them, for example, in Samuel, Isaiah and Habakkuk. We have them in the New Testament, in the songs at the beginning of the Gospel of Luke. We have them outside of the Bible altogether, in the Psalms of Solomon and Wisdom.

I think that we can say that we have the Psalter in pretty much the same form as it was in at the time of Jesus. For one thing, the book is quoted in the New Testament as though it were already a closed book and possessed canonical authority. For another thing, we have the Palms of Solomon, which come from about 60 B. C. None of these are quoted in the Psalter. Also the very title suggests that there was already another book of Psalms in existence, going by the name of David.

The point of difficulty, however, is, how did the book come into being as it is? And the first thing to notice is that the Psalter did not some from one man. It did not come from one age. There are several facts which go to prove that assertion.

First. We must notice that the Psalser is itself divided into five books. That division goes back to the Hebrew: it is not imported into it by modern scholars. It is as old as the Christian era. Now, it might be said that one man compiling an edition of his poems could arrange them in separate books, but it is doubtful, especially remembering that, according to the theory, he was a Jew. And if he did so arrange his poems, you would expect him to arrange them according to some plan that you could follow. There seems to be no real plan at the basis of the collection as we have it. What seems likely is that there are several different collections. On the other hand, if a man were collecting poems for the purpose of public worship, you can easily imagine him using any that appeared to be profitable, without being over exact concerning their authorship.

Second. We have duplicates of some Psalms. 14 is a duplicate of 53, for example. From this, we judge and, I think, rightly, that the Psalmists were in the habit of copying from each other. This practice is one that is familiar to all students of literary origins. In our own English literature, there are scores of examples of poets copying from each other, often without knowing it and generally without acknowledgement. And a couple of thousand years ago, there was no such thing as copyright. And it is not as though isolated sentences were copied, but nearly whole Psalms. It seems as if these duplicates existed at one time in different collections.

Third. We can legitimately use the test of language. If we study an anthology of English poetry from Chaucer to Rupert Brooke, we see at once how the English language has developed. It is impossible for most people to read Chaucer without a translation. It is not only that new words have come in, but a new way of joining words together, a new syntax, a new method of speech. Now, I know quite well that the changes in Hebrew were not nearly on so large a scale as those in English, but still new words and new ways of joining words together do come in. And by tests of language carefully used, we can date, to some extent, many of the Psalms. We can prove this, at any rate.

They could not have come from one man, for the simple reason that they could not have come from one period. If I were reading a book which professed to come from the eighteenth century and came across the word areoplane, I should know that the assumption was wrong. The book did not come from the eighteenth century, for that word was not in existence then. And, if in reading the Psalms, I come across a Persian word, I have the right to assume that the Psalm in question. or at least the sentence, could not have been written before the Hebrews came into contact with Persian culture. That is, it could not have been written by David. When a nation takes its place among the commonwealth of peoples, it begins to develope in its speech. A language is thrashed out for business purposes which is different in many ways from the classical language. That is what happened in the case of the Hebrews. Aramaic is the language of ordinary intercourse rather than of literature. It was the language developed by the Semites in intercourse with each other. That was the language used in Palestine in the time of Jesus, when Hebrew, the language of the Scriptures was tending to be forgotten. But there are clear traces in the Psalms of Aramaic words and idioms. Which means that those particular Psalms come from a fairly late period in the history of the Jews.

Fourth. We see a difference in the titles. The Psalms in books 1-3 are generally designated, but not so those in 4 and 5. It is quite impossible to say that the editor had come to the end of his researches, seeing that, as it is, few of the titles that are given can be taken as accurate. The only conclusion is that the first three books came from an editor or editors who were interested in origins, whereas the other two came from editors who were not so interested.

Fifth. The note at the end of Psalm 72, *The prayers of David, the son of Jesse, are ended,* shows that the editor did not know of any other Psalms of David, whereas there are other Psalms appearing after this which profess to come from David. That means they must have been included by another editor.

All that has gone to show that the Book of Psalms, as we now possess it, is the result of a gradual editorship. In fact, it

came into being through various editions, just as most other hymn books have done.

But let us leave the question of editorship and turn to that of authorship. And the first point to make is this. All the Psalms were not written by David. I do not say none of them were. I say not all of them were. That can easily be proved.

First, there are the titles. Psalms are ascribed to Asaph, Moses, Solomon and so on. I do not vouch for the accuracy of these titles, but in the opinion of the editors, these particular Psalms did not come from David. And considering the tendency to ascribe Psalms to him, we can take that as pretty good proof that he is not the author of any Psalm where his name is not definitely put at the top of it.

Second, there are references to social conditions, political feeling and religious ideas which were relatively late in the history of Israel. Take one or two exampes of this. 137, with the phrase, *By the waters of Babylon, there we sat down, yea we wept when we remembered Zion,* could not have been written before the exile. 5, with the phrase, *in thy fear will I worship toward thy holy Temple,* could not have been written before there was a Temple. Party names are mentioned also which point to a late date.

When we put these facts together, especially when we bear in mind the lofty ethical and religious ideas which underlie many of the Psalms ascribed to David, we are forced to say that many did not come from him. And it is impossible to say definitely which did. That does not mean that he wrote nothing. But we can point to no single Psalm where the Davidic authorship is certain, although there are some in which it is possible.

That need not perturb us in the very least. The titles do not belong to the original part of the text. They are simply the conjecture of editors, who used, no doubt, the best means at their disposal, but conjectures are only conjectures.

And so the Psalter came into being gradually somehow like this. First, there was a collection of Psalms which professed to come from David. And some of them may have. To

these were added others which were given the general title of David, not meaning that he was the author of them so much as that he was the inspirer of them or that they belonged to a collection that was called after him. Then there was a collection of the Psalms of Asaph, Asaph being the name of a school of singers. Then came the collection of Korah. There was probably a collection also of songs sung by the pilgrims as they went up to the Temple for the feasts. After this, there came a new edition, comprising much of what had gone before, only this time from an editor who showed a tendency to change the words Lord and God. Then finally came the complete Psalter. Somehow like this, and through the work of many generations there came into being a book which for twenty centuries has guided the worship of the people of God.

III. Music.

We need to know very little about the Old Testament to realize that the Hebrew was a lover of music. Music has always been a sacred art and has been used right down through the ages in the service of religion. It is natural that the religious authorities should make use of it in public worship. But we see more than that in the case of the Old Testament. We see how the ordinary people were lovers of music. It was in Palestine very much as it was in Greece. It was considered a finer thing to write a poem than to lead an army. And so it is.

As soon as the Temple was built, the priests made especial use of music and musicians. We may be quite ready for exaggeration over numbers, for in any case, ancient people were never good at counting and they went about it in a very rough and ready way, but we can safely accept the tradition that sacred music was soon raised by the Hebrews to the level of a fine art.

The connection between poetry and music is also a very close one. The major part of early poetry is lyrical. And that is cer-

tainly the case with the Old Testament. All the Psalms are lyrics. They were made to be sung. You will find a mass of evidence for yourselves. The words that appear at the top of many of the Psalms, *To the chief musician* show that. The musical note *Selah* which appears in many of the Psalms, sometimes two or three times in the same Psalm, is also evidence of it. It is is doubtful what the word means exactly. Some have said that it marks a pause of some sort. And certainly, in many places where it occurs, there is a natural pause in the sense. But the general opinion is that it means something like *fortissimo* or is a call to the singers to come in again after a rest.

The headings that appear at the top of the Psalms are somewhat obscure in meaning. To start with, there is more than one word for *Psalm*. One is generally thought to mean secular song, another sacred song, a third a didactic poem, and a fourth a dance song. But the probability seems to me to be that the various names stand for different measures, such as Lydian and Phrygian do in Greek.

Some of the titles go to show that a popular secular tune has been used for a sacred poem. That sort of thing can be found, of course, in the case of other peoples as well as the Hebrews. Psalm 22 is to the tune *The hind of the dawn,* a very lovely title, but you will find nothing in the poem itself to justify the title. It is simply a sacred song set to a popular tune. 57, 58, 59, and 75 all go to the tune of a song called *Destroy not,* just as we have scores of songs going to the tune *Men of Harlech.* 56 goes to the tune of the song *The silent love of them that are afar off.* And so on.

Some of the headings of the Psalms show that the singers were accompanied by different kinds of instruments. It is quite certain that all the three kinds of musical instruments, wind, string and percussion, were in use in the Temple, but the probability is that they were all used singly, and not as in the modern orchestra. 46 is called *Alamoth.* That may mean that the Psalm is to be sung to the accompaniment of violins. Several of the Psalms have the heading *Nehiloth,* which means that they

were written for the flute. Others are called *Neginoth,* which means that some sort of string instrument was used.

Other titles refer to the place where the song originated. In English, we have Aberystwith. In Hebrew, we have Gittith; that means the song of Gath.

Now all of these points are doubtful and I do not know that they are extremely important. But they go to show the close connection that there is between the poetry and the music of the Old Testament. And the connection is natural. When thoughts of the care and love of God fill our minds or when we are weighed down with grief or subdued by the sense of sin, our thoughts naturally seek for expression in words. And it is not any sort of word that will do. We look round for choice and delicate words to express our feelings. In fact, the more intense the feeling, the more earnest the demand for fine expression. For example, if we are filled with awe at the thought of God's wonderful works in nature, how naturally we turn to what is, I suppose, the classic passage on it, Wordworth's Tinetern Abbey:

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky and in the mind of man;
> A motion and a spirit, that impels
> All thinking things, all objects of all thought
> And rolls through all things. Therefore am I still
> A lover of the meadows and the woods,
> And mountains.

I do not know why such a passage should impress us more than the assertion that in the midst of nature, we think of God. But it does. I once heard a very famous preacher preach on that text out of Ephesians, *Until we all come in the unity of the faith.* So far as sheer thought was concerned, it was one of the

thinnest sermons that I have ever heard, and yet as with an exuberance of language that staggered you, the preacher gave illustration after illustration of peoples coming into the Kingdom of God through Christ, you were left dumb with amazement. A great thought demands for itself great expression. That is why poetry will always be a human art.

And so also will music. Poetry may be wonderful even when it is read: it is even more wonderful when it is sung. The plainest music will draw a crowd. The Italian hurdy gurdy will soon get a following, even though soon also it will get a cursing. And when the music expresses a deep need of the soul and is attached to words which express eloquently the same mood, then you have one of the noblest gifts of God to men.

It is very difficult to say exactly what Hebrew music was like. A few instruments have been found, but they are in such a poor condition that they cannot be used. The instruments now used in the worship of the Synagogue and even the tunes are comparatively modern and give us no guidance whatever. The only thing we really know about Hebrew music is that it was noisy. In all probability, it would prove to be anything but acceptable to our fastidious ears. The compass was small. There were only three or four notes at most, but the amount of noise got out of those four notes was tremendous. The majority of those who know anything about Eastern music speak of it as harsh and lacking in harmony. But there must have been harmony of some sort. It is obvious that many of the Psalms were intended to be sung antiphonally, in some cases by two choirs, in others by the choir and the congregation.

The Psalms were chanted but the probability is that they were not chanted as we chant them. Every word was said distinctly so that it could be easily understood. It must have been so, since the people had to learn by ear: they could not read. And every syllable had its own note. The method which for some reason has commended itself to modern ears, of spinning out one syllable over several notes and then of using one note to crowd in several syllables—that would have appeared ridicu-

lous to a people who thought first of all of what they were saying and were not troubling over-much concerning the trill of the voice.

The music of the Psalter is of a varied sort. We have two songs, 127 and 128, dealing with family life. And any hymn book which hasn't a section for that subject has failed. 35 deals with private grief. I think we have to say that it is a genuinely individualistic Psalm. Sometimes, when the Psalmist speaks, it is not in his own name but in that of the nation. That is clear in 129, for example. Here the speaker is Israel. That is a common fact in the Psalter. But I think 35 is genuine. It is a real personal complaint and prayer. We can all take it to ourselves.

Some of the Psalms are closely bound up with the sacrificial system. That is the case in 81. 38 and 70 are in conjunction with the sacrifice of the burnt offering, when the sinner pleaded for the pardon of God. You can see that coming out in the Psalms.

92 is interesting. It is called a Psalm for the Sabbath. From tradition, we know that the Hebrews devoted special Psalms to the different days of the week, although all traces of this have been lost, except in the case of the Sabbath. But no song more suitable could have been chosen than 92. And when we chant it, it may be of help to us to remember that for two thousand years it has formed part of the normal Sabbath worship of the Jewish people.

IV. Doctrine of God in the Psalter.

The thought of God is the very heart of the Psalms. And yet that is the wrong word. For the Psalter is a book of hymns. And in a hymn the singer pours out his soul without thought or hindrance. He is not theologising. We sing a number of hymns and enjoy them which we should have to ban, if we examined them in the cold light of reason. But we claim the right to interpret them broadly, with a certain amount of mental reservation, according to the needs of our mind and heart. In reading the Psalter, we do well to remember that much of it

is not to be taken literally at its face value. It is poetry and music. The language is pictorial and does not profess to have the logical accuracy of a textbook. We must be ready to take figures of speech as what they are and put no more into them than they deserve.

I would suggest an exercise for all of us. The Psalter is the hymn book of the Jewish Church. It is the compilation of many authors. The various parts of it have come from different periods, embracing together hundreds of years. There are very few indeed of the Psalms of which we can speak with conviction regarding their authorship and date. The way of thought in the Psalter will be pretty varied, then, considering its long history. This is what I should suggest that we should do. Take a year in the study of this book. It is not long, seeing that it took centuries to compile it. Read a Psalm each day and read it carefully and prayerfully. Put down what it says about God, His power, His works, His love, His anger and so on. Then put down under the same headings what other Psalms say on the same points. And when you have finished, compare the teaching of the different Psalms. You will see that the Psalter is a little Bible in itself, with the conception of God getting broader and broader, the tone of life getting finer and finer, the light of the revelation of God shining more and more unto the perfect day.

You will reach something like this. I give it all in simple untechnical language.

First of all, we are all faced with the question of God. Is there a God? If there is, what is He like? Is there only one God? What do we know about Him? That is the way in which our mind works. What can the Psalter do to help us there?

I should say that the most vivid thing in the Psalter is the way that it brings the reality of God before us, His reality as a person and not merely as a Power. The Hebrew knew what it was all his days to come up against a personal God and to have to deal with Him. He may have doubt as to how that God works, and in his early days, he may have been guilty of childish remarks about that God, but there has never been any

doubt in the mind of the Hebrew that God is real, that He is a person, and that He is alive. God is always *Thou*: He is never *It*. In some of the Psalms, you find the writer rising to the loftiest heights of spirituality: in some of them he sinks to the lowest levels of crudity. In some of the Psalms, you find powers and deeds ascribed to God which other Psalms would certainly deny. But all the way through, you find this. It is the central fact of Hebrew religion. God is a person. He acts and thinks and moves. *Jehovah liveth, blessed be His name*: might be written on the first page of it as a sort of synopsis of its message. We need to call to mind what some people have thought of God to realize the supreme benefit of the Psalter. We go to the thinker, and he talks of God in such a way that God goes off into the thin air. He is an empty soulless abstraction. We go to some of the Eastern religions, and we find a crowd of gods, both male and female, so that it is often easier to find a god than it is to find a worshipper. We go to Greece and Rome, and we find men making gods who are like to themselves, small, childish and deceitful. We go to the Psalter, and God is always there a lofty and glorious personage, with powers of speech and movement, standing over us as our authority, dealing with us as a king, a protector and a friend. No sacred book of any other religion brings God before us as does the Bible, with His sublime holiness and His intense reality.

When we speak about a person, we imply several different qualities. First of all, we mean that the being in question has the power to govern His own life and to plan His actions beforehand. He can look before and after. He is not a creature of the world He is living in. And the greater He is, the less He is under the control of external things, and the more He can use them to serve His purposes. He has a mind and a will and a conscience. We can say all that about the God of the Old Testament. Greater than we are certainly, of a far higher sort of personality than ours, but still personal, able to deal with men, to speak to them, to punish them, to comfort them, and to save them.

The Psalter is not afraid to use human speech in talking

about God, and indeed why should it be? It is the only speech at our disposal. The Psalmist is not afraid of speaking of the eye, the hand, the mouth of God. But that does not mean that he makes the fatal mistake of bringing down God to the level of men. God is like man, if you like, but how infinitely higher! God thinks as man does, but the Psalmist tells us that the thoughts of God are as the sand on the seashore. God sits as man does, but that is only a figure of speech, and God sits in heaven with the whole earth as His footstool. God fights as man does, but look how He fights! He spreads His wings over the earth as a protection for His children. He deals ruin and dismay among His enemies, and when the battle is done, He ascends on high again. These are human figures of speech certainly, but no sane person with a grain of poetry in his make-up will be disposed to grumble at it all. The majesty of God is not lowered because we use human speech to define Him. Nobody has ever presumed to use more familiar and human speech about God than Jesus, but the sovereignty and power of God are not spoiled because of that. Nowhere else in the literature of the world is the reality and loftiness of God brought before us more convincingly than in the Bible. And we can take it and be thankful, without criticising it for its human speech.

It is well also to remember that the Hebrew was never satisfied with saying that God was the creator of the world. Of course, he did say that God made the world, but that is the least important thing he said. God remained in touch with the world all the time. The Hebrew had no idea at all of a world going on and working out in accordance with laws apart from God. It was God who did everything. Every event in nature, the fall of every leaf, the birth of every bird:—it was a separate act of God. There were no miracles, because everything was a miracle. That is to say, everything that happened, happened because God made it happen. There was no idea of anything being able to run itself apart from God. There was no idea of the machinery of nature. In the morning, the sun came. That was not because the earth had moved round on its axis: it was an act of God. The storm rose at His command

and the rains fell. It was not because the clouds dissolved by coming into warmer air or by meeting some obstruction. God is the sustainer of the worlds as well as the maker of them, and His sustaining activities are as great as, even if they are not greater than, His making activities.

We must get rid of the idea that God made the world and that when once He had made it, He left it to run by law. I refuse to hand over my religious convictions to the scientist or to take the world of events out of the control of God and hand it over to something you call law. Religion and science really have nothing to do with each other. Science examines merely secondary causes: it has nothing to do with first principles. To say that God made the world and that it is working out some divine purpose: that is an assertion of faith. Science can neither deny it nor affirm it. All the science in the world cannot make the faith in God a scrap easier. All the science in the world has no right to dispute the conviction of the simple believer that he had a revelation of God in his own heart. We need in dealing with children to say remarkably little about God having made the world. We can say as much as we like about God looking after it. God walks on the wings of the wind. His care provides food for the beasts of the field and the fowls of the air and for the men of the cities. God sends forth His spirit and man is created. God takes away His breath and man dies. Creation to the Psalmist is not an act done once and for all: it is an eternal activity, an everlasting care. And it would be a good thing for our children if they read the Psalter a little more and Genesis a bit less.

Chief of the qualities referred to God is His righteousness. All that is done by Him is done because it would appeal to the heart of a good man as right. Righteousness is not merely doing the will of God: it is doing the will of God because what God commands is itself good. There is no greater protest against low moral ideas of God and of religion than what you can find in the Psalter. Religion and morals have met. It is only the good man, the man who does good things, who is really religious. At the head of the whole social order is God, demanding obe-

dience from everybody, from king to peasant. He demands pure living, upright conduct, square dealing, between man and man. And if He does not get it, He makes men suffer. He is not satisfied with offerings and sacrifices. The demand of God upon man all through is a moral demand, "*Who shall ascend unto the hill of the Lord or who shall stand in is holy place? He that hath clean hands and a pure heart.*" That gives you the very soul of Hebrew religion and ethic.

But there is more than righteousness in God: there is love as well. I wonder whether you have ever tried to compile a list of the names and titles given to God in the Psalter? Here are some of them, and there are others. Rock, Strong Tower, Most High, Strength, Almighty, Shield, Defender, Father. There is one Psalm which is nothing more than a great hymn to the love of God. *Bless the Lord, O my soul, and all that is within me, bless His holy name.* But there is more than that. At the back of all the hymns there is the thought of the love of God. Look at the way the singers come before Him and pour out their needs to Him. They come with confession and complaint, with poverty and with distress, sometimes asserting their innocence, sometimes confessing their guilt, but always in the confidence that He will hear and that His mercy will not fail. It never enters their heads that he will be deaf to them and that He will punish them as they deserve. They look upon the past as a long and grand record of the mercy of God. There is a word that is always being used, *Chesedh.* No English word will serve for it. No other word means so much to the Hebrew. To cultivate it in the human heart is the great aim of the prophet. It means the free outflowing of the love of God, irrespective of the worth of the one who shares in it. It can be shown by the king to the subject, by the husband to the wife, by the master to the servant. It is an essential quality of the soul, and goes down deep into the personality. It means the consecration of the lover to the service of the one who is loved. It recognizes the worth of a man, and refuses to enrich itself at the expense of someone else. It means all those things and a hundred more. It is one of the richest of words and it defies

translation. And at its highest it is found in God. Listen to this, coming out as a grand refrain, right through one of the Psalms, *O give thanks to the Lord for He is good and His mercy endureth forever.* Read it through and realize the compelling power of it. There is might in God and righteousness and power and wrath and truth. But greatest of all there is love.

O Lord, thy loving kindness reaches to the heavens, thy faithfulness to the clouds. Thy righteousness stands as the mountain of God. Thy judgments are a great deep. How precious is thy loving kindness. That is how one Psalm puts it.

God is also the Father of His people Israel. He has a covenant relation with the children of Abraham and it cannot be broken. He promises to bring Israel to the promised land. He will be her God and she shall be His people. He is united to her by cords that cannot be broken. That lies at the basis of all the Psalms and it definitely comes out in many of them. That though explains the protestations of the Psalmist that God should deliver Israel from her enemies. It is taken as a matter of course that when Israel is oppresed, God will intervene. We may feel that these Psalms are less than Christian: they are. But if we had stood where the Psalmists stood, seen what they had seen, endured as they had endured, loved as they had loved, suffered as they had suffered, we might sympathize with them. Had we in England the history behind us that Israel had, we might proclaim God to be our national God. But it means this to us, even though we belong to a different nation. When the foes of God are abroad, He is not silent and He answers the prayers of His people. Confusion may be in the world, but behind the confusion there are great purposes working. Against God no power can stand. No man and no nation can resist Him. There is no need for the good man to defend himself against the oppressor, for he is defended by God. As you read the Psalms, you see the wicked fleeing in terror, with their limbs failing them. They fall and where they fall, they die. But the saints are singing in triumph, as they realize that above the tumult, God sits in power. And any literature is worthy of our nights and days which tells us that.

The Christian and His Citizenship.

By Oliver Shank, Th.D., St. Louis, Mo.

The question of the Christian's relation to organized government has always been one of vital importance. It has also presented difficulties which have harassed the soul of conscientious followers of Christ. It appears that a question had been in the minds of the disciples relative to their relations and duties to civil law, which drew forth from the Saviour a very important statement bearing on this fact: "Render, therefore, unto Caesar, the things that are Caesar's, and unto God the things that are God's". It is quite clear that Jesus would have His followers to understand that as members of a civil organization and of the spiritual kingdom at the same time, they had specific duties towards each. Wherever there are relationships there are bound to be certain duties. As a member of the family unit, each one has certain divine duties to discharge; as a member of a religious body, one also has certain duties binding upon him which he is not free to ignore. It becomes extremely important that Christians, above all others, should lend their superior influence towards elevating and purifying society through the organized channels of governments. The apostle Paul, in Rom. 13:1-7, sets forth a very practical attitude which Christians should cultivate in their relations to governments: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation . . . For rulers are not a terror to good works, but to the evil . . . He is a minister of God to thee for good . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Following the Reformation period initiated by Martin Luther, there developed on the part of Christian people a very

decided viewpoint as to the Christian's relation to governments and the relation of governments to Christians in particular. By small degrees this viewpoint developed through the immediate centuries that followed until we find it fully matured and then incorporated into our national constitution in 1776: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or of abridging the freedom of speech or of the press; or the right of the people to peaceably to assemble, and to petition the Government for redress of grievances." (Amendments, Art. 1.) Every one who is enlightened in the history of our nation is well aware of the fact that our Government is the result of the long suffering of earnest and devout souls in European lands who eventually came to the bleak New England shores with the avowed purpose of founding a nation where they might worship God unmolested according to the dictates of their own consciences. These godly forefathers of ours firmly believed that organized government should be for the impartial consideration of all its subjects in matters both spiritual and material.

The question might well be asked, do Christians have any peculiar duty as citizens which does not equally rest on non-Christian citizens? Are not all citizens obligated to their government in the same way irrespective of their religion? To what extent is religion, or the Christian religion, an integral part of our national conscience? Such an astute student and writer of history as Gibbons, though himself an unbeliever, acknowledges the superior influence which Christianity has exercised upon the civilization of the world. It becomes self-evident that the Christian religion has proven itself the most positive and most constructive and the most beneficiary factor in the social and religious life of the entire world. The significance of the words of our Saviour has become literally fulfilled in every sense of the word: "Ye are the salt of the earth." The paramount teachings of Christ regarding man's relation to man have worked miracles in human society. We need but make brief reference to specific evils which have been more or less

completely destroyed. Slavery, white and black, was a universal evil when Christ began His earthly ministry. Barbarism, which breathed a curse upon all of a different nation or tribe, ruled and swayed the hearts of kings. Tyrrany and corruption were prevalent in every nation. Drunkenness, greed, licentiousness, oppression, dominated the hearts of all men. Little by little, the Christian has sprinkled his spiritual salt amidst this festering mass of human depravity, until, today, though we are keenly aware of the imperfection of things still, society is a thousand times a more fit place to live in than in the days prior to Christ's ministry.

The Christian citizen constantly has his conscience stirred by one grand and mighty truth: "Righteousness exalteth a nation, but sin is a reproach to any people." This being the case, he feels it his paramount duty to project his influence for good into the civil life about him. He cannot sit supinely by, easing his conscience by saying: "My citizenship is in heaven; this world belongs to Satan, hence the least I have to do with it the better it will be for all concerned." The United States of America has attained its paramount position among the nations because it was founded upon the noblest set of principles known to history. Other countries have had as vast and resourceful territory and as wise and great statesmen, but the founders of our nation had but one consuming ideal, i. e. to found a nation of righteousness, justice, peace, and good will to all after the pattern of Christ's teachings. Some years ago, Rodger Babson was visiting Argentina. The president of that republic put the question to Mr. Babson: "How is it that my country which was founded before yours and embraces resources as great, and in many instances greater, has not become a great and mighty country as has the United States of America?" Mr. Babson replied that he would rather have this cultured statesman give what he thought was the chief reason for our phenomenal growth. The president replied: "It seems to me that my country was settled by Spaniards who came seeking gold, while your country was settled by the Pilgrims who came seeking God."

A nation that has been dedicated to the proposition that "All men are created equal, and have an inalienable right to life, liberty, and the pursuit of happiness," has come in this our day to discover that serious and grave problems confront it. These problems have grown out of the fact that large groups of our population believe that certain things are absolutely necessary to their happiness which, on the other hand, are causes of unhappiness to other groups. Chief among the things in mind are, opiates and alcohol and gambling in its various forms. Because of the elements of harm inherent in these things, laws have had to be made to restrict or abolish or prohibit the commerce in such things. Christian ideals must inevitably come into collision with the ideals of many non-christians. Therefore, when Christian ideals are incorporated into our laws, the logical reaction on the part of the unchristian citizenry is strong opposition to such legislation on the ground of its injustice and interference with their constitutional rights. They declare that such legislation is an invasion of their personal rights as citizens. Herein lies a grave danger to our national existence, in that the basic rights of the several units of the nation are lost sight of and submerged in the so-called rights of individuals. Lawyers and judges are not lacking to hearken to this protest, especially when sufficient remuneration is at hand. The very genius of our democracy demands that, whenever the exercise of certain rights of individuals threatens or endangers the welfare of larger groups, protective measures be enacted to safeguard the injured groups. This becomes evident in all legislation dealing with gambling, opiates, salacious literature, vile shows and dances, and alcohol, all of which have worked irreparable harm to countless thousands of families and institutions of society. Whenever any custom or habit of the individual becomes a universal peril to the nation as a whole, it is not only the right of the voters, but their moral duty, to prohibit such habits, or the commerce in materials which stimulate the formation of such habits. Until those who indulge in the vices mentioned can prove beneficial effects of such habits, they are bound

to submit to that higher moral law which ever operates for the preservation of human society, as expressed by Paul, chief interpreter of the Master Teacher Jesus: "No man liveth unto himself." Every man, by virtue of his moral constitution, must yield to this law of life, either through the gentle arts of convictions or persuasion, or by means of the compelling and stern arm of established authority. Aliens who come from foreign lands to our shores must recognize the established principles of our democracy, whether or not they choose to become naturalized citizens. Many choose not to become naturalized, but they are equally bound with naturalized aliens, to observe every statute pertaining to the welfare of the nation. Even so it is in the moral order; no man is free to live his life in a manner which tears down the laws of this moral order, which the Creator Himself has established for the preservation of human society. He may so live as to be unwilling to give intellectual assent to the source or integrity of this moral order, as an alien unwilling to become naturalized, but he must conform his habits and life to the moral constitution of the human family or else reap the inevitable penalty, Death: "The soul that sinneth, it shall die." Every individual is free to seek the fullest expression of life, to enjoy the largest degree of liberty, and to pursue the noblest ends of happiness, only so far as his conception of these terms does not contribute to the subtraction of life from some, or the enslavery of others, or the making unhappy of many.

It is a common thing to hear in these days protests against Christian leaders who boldly declare a principle of righteousness relative to a specific and prevalent evil or a system or industry that is evil: Keep Religion out of Politics. It is quite contrary to the sacred principles of the Christian religion to prevent their righteous leaven from leavening the whole lump of human welfare. Whatever is wrong in the social, moral, industrial, economic, and political fields of life must eventually be righted, else the inevitable extinction of each awaits us, for a little corruption unrestricted finally corrupts the whole. It

is the very genius of Christianity to heal all moral as well as physical sickness, and wherever the rays of its blessed sunshine have penetrated, there, new life, new joys, and new hopes have dawned. These rays of spiritual sunshine, when introduced into dark, pagan lands, gradually produce the forms of established civil law. The founder of our nation, George Washington, forcefully expressed the importance of this moral principle of righteousness dominating our national life, when he said in his farewell address, September 17, 1796: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for prosperity, for reputation, for life, if the sense of religious obligations desert the oaths which are instruments of investigation in courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid that national morality can prevail in exclusion of religious principle."

Ours is a materialistic age, one in which things are given higher rating than life and principle. The Christian citizen has a glorious opportunity to inspire all with Christ's sublime teaching: "A man's life consisteth not in the abundance of things he possesseth." It should be our earnest prayer and our ceaseless effort to abolish and eliminate every agency and institution that tends to degrade and to demoralize human society, and to introduce such influences as shall make it easier for all men to do right and harder for all to do wrong. The liquor evil, the divorce evil, the gambling evil, the opiate evil, extortortion, oppression and inflation in our industrial and com-

mercial life, are all enemies to the common weal, and are slowly but surely sapping the strength, and undermining the foundations of the nation, swiftly accelerating its downfall. Our only hope for the future is the Christian religion, and in the practical application of Christian principles to every department of life. In other words, the Christian voter must allow his enlightened conscience to determine his ballot. The Christian conscience cannot be blind to the character of the men whom it endorses and elects to office. Christ's prayer taught to His disciples binds them to become obsessed with the one supreme passion of making God's kingdom of righteousness to come on earth as it is in heaven. We betray Christ's lordship and kingship when we allow ourselves to become indifferent to the powers of evil that are becoming so deeply entrenched in our national life and which are striving to gain the complete mastery over our government. The very genius of democracy, in whose spirit our government was born, places in the hands of each of its citizens, both man and woman, a weapon known as the "ballot", which makes the poorest man in the land the equal of the richest, and the unlearned equal with the learned, as far as deciding who will be the officers of our government. The ballot as a weapon can be made mighty through God in beating down the defiant forces of evil and in casting out demons.

"There is a weapon surer still,
And swifter than the bayonet,
That executes a freeman's will,
As lightning does the will of God."

Let us not for a moment entertain the supposition that this command of the ballot to righteous ends implies partisanship. Our influence must ever be for principle rather than a party, and if this attitude is constantly safeguarded, we will ever keep ourselves free from unjust criticism. Let every Christian wield the ballot so mightily and so dextrously, even as did the shepherd lad, David, his sling, until every giant wrong will be felled to the earth, and Christ crowned King of kings and Lord of lords.

The Kingdom of God—Present or Future.

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The Kingdom of God and the Kingdom of Heaven are phrases often heard from the lips of Jesus. The Kingdom of God is mentioned at least fifty times in the Synoptic Gospels, and the Kingdom of Heaven is mentioned about thirty times in Matthew alone. There are many other references which bear on the subject of the Kingdom to be considered in this study. It seems safe to say that there are in the Synoptic Gospels approximately 100 references to the Kingdom. It will be impossible here to give proper consideration to all of these passages. In any attempt to understand the teaching of Jesus, it will be necessary to find the source and significance of the Kingdom.

The Kingdom of God has no doubt a very close relationship to the Old Testament and the religious life of Israel, and is capable of being traced through their writings and history.[1] The Kingdom is rooted in the idea of the covenant. God was to be their King and they were to be His peculiar people: a type of theocracy. As God's people they were to be unto Him "a Kingdom of priests and a Holy Nation." Exodus 19:6. The religion of Israel through contacts with other nations lost some of its idealism. David had been the great king and they were constantly looking for some one to re-establish the Davidic Kingdom. It was a successor of David who was to sit on the throne of Israel. Jeremiah 23:5. From the Kingdom, Israel probably acquired some of its militaristic concepts of the coming age. The prophets alluded to the hope of a coming King and Kingdom.

In later prophecies the idea of the Kingdom became even more prominent. Under the stress and strain of foreign oppression Israel was waiting for the happy day when they would be the masters of their enemies. The Diaspora added fire to the Messianic and Kingdom ideal. The prophet Daniel gives an expression of their aspiration in 2:44, "In the day of those kings shall the God of Heaven set up a Kingdom which shall

1 E. F. Scott, The Kingdom and the Messiah, p. 1.

never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these Kingdoms, and it shall stand forever.'' This passage of Daniel and the one about the ''Son of Man'' form the proximate source of the phrase Kingdom of God. The persecutions and troubles of the nation immediately preceding the coming of Christ intensified and secularized the idea of the Kingdom. The hopes and expectations of all the Jewish people were expressed by the word Kingdom.[1] This expectation of Israel developed at this later period an apocalyptic phase and attitude. The apocalyptic phase will be considered later. There seems to be no good reason to doubt that Jesus' teaching about the Kingdom had a close connection with Old Testament Messianic hope.[2]

In the extra-cannonical writings references are also made to the Kingdom. In this literature it seems evident that the Messianic ideal was closely connected with the apocalyptic expectation. The term is found in the Psalms of Solomon 17:9 as ''The Kingdom of our God'', in the Testament of Benjamin 9:1 as ''The Kingdom of the Lord'', and in Wisdom Literature 10:10 as ''God's Kingdom.'' It is also found in an apocalyptic sense in the book of Enoch, and in the Assumption of Moses. The Jewish expectation of the first century B. C. was divided into two types of thought. Some believed there would be on this earth a Kingdom of limited duration, and others believed the Kingdom would not precede the final judgment.[3]

The confusion of thought in this period is difficult to understand. The hope of the Kingdom was not lost, and the Maccabean revolt heightened the aspirations of the loyalists for a brief time. In the Testament of Joseph a very optimistic note is struck, ''His Kingdom is an everlasting Kingdom which shall not pass away.'' With the thought of a special fraternal relationship Israel expected God's intervention on their behalf.

1 A. C. Headlam, Life and Teaching of Jesus the Christ, p. 240.
2 G. B. Stevens, The Theology of the New Testament, p. 29.
3 Thomas Walker, The Teaching of Jesus and the Jewish Teaching of His Age, p. 99.

In the Psalm of Solomon 17:23 written about 60 B.C. we read "Behold, O Lord and raise up to them their king, the son of David . . . that he may reign over Israel forever." Such ideas and many more are found in this literature which showed the current expectation of the Kingdom or of a deliverer.

In the Synoptic Gospels the curtain is lifted as John the Baptist comes with his initial proclamation, as recorded in Matthew 3:1, "Repent ye, for the Kingdom of Heaven is at hand." Matthew uses the expression ἡ βασιλεία τῶν οὐρανῶν in this place and in most of his references to the Kingdom. The Kingdom of Heaven and Kingdom of God seem to refer to the same thing, because even Matthew uses Kingdom of God five times. The terms are used interchangeably in the gospels. It is not necessary to postulate two meanings in the synoptists because of the use of Kingdom of Heaven by Matthew and of Kingdom of God by Mark and Luke. We cannot be certain why Matthew used Kingdom of Heaven instead of Kingdom of God. Some seem to think it was because he was writing to a Jewish congregation. That seems a precarious position, for the Jews in the century before Matthew seemed to be acquainted with the phrase Kingdom of God. The expression Kingdom of Heaven probably has more of the Jewish element as referring to the Kingdom which was from Heaven and ruled by Heaven's representative and Heavenly laws. In the Lord's prayer there is a possible explanation of the term Kingdom of Heaven. Jesus said, "So pray, Thy Kingdom come. Thy will be done on earth as it is in heaven." Here they pray for the Kingdom, but in the next breath they are to ask that His will be done on earth as in Heaven. The will of God on earth then seems to have some definite and close connection with the Kingdom. Jesus was probably conscious that there was only one sphere where the Father's will was being completely fulfilled, and that was in Heaven. The Kingdom had achieved full realization in Heaven, and the completed ideal of the Kingdom was probably called Kingdom of Heaven, to show man that the Kingdom is not realized until God's will is completely and finally done.

There has been some speculation about the meaning of τῶν οὐρανῶν. We know it is a genitive, but the exact meaning of this genitive is not certain. Beyschlag seems to think this genitive denotes the origin and attributes of the Kingdom. Stevens also seems to think that a reasonable explanation. It seems to me that is stretching syntax to the breaking point. I do not see why the genitive in this case should be made to express inherent qualities which may be deduced from a further knowledge of the Kingdom as revealed in other passages. I doubt if from Matthew 3:2 alone such a deduction could reasonably be made. The genitive is the genus or specifying case, but to deduce origin and attributes from case does not seem reasonable.

Mark and Luke make no reference in John's preaching to the Kingdom of God or Kingdom of Heaven. In Mark the first reference is made after John's imprisonment when Jesus came into Galilee and preached the Kingdom of God is at hand. In Luke the first reference to the Kingdom of God is made on the first tour of Galilee with the four disciples. According to Matthew and Luke the starting point of the Kingdom was the appearance of John the Baptist. Matthew 11:12, "From the days of John the Baptist until now, the Kingdom of Heaven suffers violence." Luke 16:16, "The law and the prophets lasted until John; since then the Gospel of the Kingdom of God is preached, and any one presses in." Then in a positive way Jesus meant that the Kingdom of God commenced with His personal appearance in the World.[1]

The use of the term in the Synoptic Gospels probably grew naturally out of the current usage of the time. When Jesus used the term He was speaking words which were understood by all the people. Jesus simply took the things which were part of the religious expression of the day and filled them with His own meaning. The Kingdom was the beginning of the Christian message inaugurated by John the Baptist and completed by Jesus Himself. The difference in the use of the phrase Kingdom of God is well expressed by B. Weiss who said that they laid the

1 Edward Reuss, History of Christian Theology in Apostolic Age, p. 155.

accent on different halves of the phrase, the Jews emphasizing "The Kingdom" and He "Of God."

Jesus did use the term which was common among the people and based on the Old Testament, but I believe His teaching was far in advance of any expectation any one else anticipated. The Kingdom to Jesus was something new. In Mark 1:15 Jesus said, "The appointed time is completed and the Kingdom of God is near at hand." Such an expression seems to point to the fact that something was about to happen or appear which had not been seen before; in that sense it was new and distinct. It can be seen all through Jesus' ministry that His conception of the Kingdom was distinct from the common conception. Jesus refused to accept the ends of the Kingdom by wrong means: this is seen in the temptation experience.

This difference in the use of the term Kingdom of God is seen quite well in the conception of the Jews in wanting to know when the Kingdom should be established. They were looking for a physical reign, but Jesus made it plain that "the Kingdom of God cometh not with observation" or "so that you can catch sight of it." In Luke 24:21 the two despondent disciples said, "But we were hoping that it was He who should redeem Israel." Even the disciples failed to understand Jesus' meaning of the Kingdom. Jesus had reference to the spiritual not the physical aspect of the Kingdom, the Kingdom as the place where the will of the Heavenly Father was being obeyed in individual life and in the social group without reference to time, place or people.

That the term Kingdom of God had an apocalyptic phase even to Jesus seems evident from His teaching. I do not feel that it is nearly so important as Dr. William Manson or Dr. Burton Scott Easton would have us believe. Dr. Manson says, "We are Justified then in taking the apocalyptic sense of the term Kingdom of God as fundamental in Jesus' teaching." I believe the Jews to whom He preached might have interpreted the words thus, but to squeeze all the teaching of Jesus about the Kingdom of God into that one fundamental idea seems pre-

carious, and a bit unbalanced. Jesus certainly gave expressions which refer to the growth of the Kingdom; as seen in the parables of the leaven and the mustard seed. Jesus referred to the Kingdom as being a present reality "in the midst of you." Jesus also seemed to penetrate the future and anticipate the Kingdom as something to come, "Thy Kingdom come." It does not seem reasonable to believe Jesus would have made such a mistake and have referred to three important aspects of the Kingdom if He had looked for the end in His own lifetime or generation as Dr. Easton believes.[1] The multitude probably understood Jesus to mean an apocalyptic end near at hand, but I do not see why the fuller understanding of Jesus need be narrowed to the limits of the group to whom He was speaking. Explanation is not always wise, and Jesus taught them as they might be able to understand.

A scribe came to Jesus asking the greatest commandment. Jesus questioned him concerning the commandments, and when Jesus saw that the scribe answered with discrimination, He said, "You are not far from the Kingdom of God." That hardly warrants an immediate apocalyptic exlanation. Jesus seemed anxious to preach the gospel to as many people as possible (Luke 4:43) without any reference to an impending end. The parable of Luke 19:11-28, was in response to the apparent expectation of the followers who thought the Kingdom of God would appear immediately. In this parable Jesus spoke of a man's going into a far country to be appointed a king and return. He gave to his servants money to use while he was gone. The man was gone long enough so that the pound became ten for one and five for another. The time element does not seem the important thing in this parable. It does not seem to be apocalyptic in the immediate sense.

I cannot accept the statement of Dr. Moffatt when he says, "The theology of the gospels is an eschatology or it is nothing."[2] The eschatological element cannot be overlooked but it is not the fundamental nor sum total of the essence of

1 Burton Scott Easton, Christ in the Gospels, p. 163.
2 James Moffatt, The Theology of the Gospels, p. 41.

the gospel. The summum bonum is the Kingdom of God; present as well as future.

There are some passages which seem to have a very definite immediate apocalyptic teaching which we shall now consider. The first in Mark 9:1 with parallels in Matthew 16:28 and Luke 9:27. Mark says, "Verily I say unto you, there be some here of them that stand by, which shall in no wise taste of death, till they see the Kingdom of God come with power"; Matthew has, "till they see the Son of Man coming in His Kingdom"; Luke has, "till they see the Kingdom of God." There are many and various interpretations of these passages. It seems to me that rather than refer to the end they refer to the conquest and progress of the Kingdom. "There be some here of them that stand by." It is to be noted that Jesus does not mention "all" but only "some." These remarks were no doubt given to the Twelve, for they come in the part of Jesus' life known as the training of the Twelve in the districts of Galilee. Immediately following these words the transfiguration occurred, so the whole reference was addressed to the disciples. They were not all to live long enough to witness the Kingdom in power. We know from the passion incident that Judas did not live to see the Kingdom in power. The "come with power" is ἐληλυθυῖαν ἐν δυνάμει and the sense might be "having come in power." Montefiore in his *Synoptic Gospels* on this passage says, "The coming of the Kingdom of God with power; ἐν δυνάμει means the kingdom in its completed development; in the full realization of its strength." It does not appear that ἐν δυνάμει is so pregnant with meaning as to carry such an interpretation. The fact of power is not beyond the possibility of development. Δυνάμει simply means power or strength, and expresses the quality of the Kingdom rather than giving any description as to its complete or final state.

Dr. A. E. J. Rawlinson in the Westminster Commentary, commenting on the same verse, gives a much better interpretation of the sense and spirit of Jesus when he says: "The words in this verse, as they stand in Mark, may be taken, on a mini-

mizing view, to mean no more than that Jesus Himself would be put to death, but that His disciples would live to witness a signal vindicaton of His cause by the power of God, such as might be regarded as being in some sense a genuine 'coming of the Kingdom with power'." The disciples were to witness something in their lives which would give them the complete assurance that the Kingdom of God had come in power. The accusative perfect participle ἐληλυθυῖαν might readily grant such an interpretation. The history of the Christian movement, which I believe Jesus foreknew, gives the final interpretation of this passage. In the second chapter of Acts the Kingdom of God came with power. This was probably the event to which Jesus had reference, and if so, then some of the disciples lived to see that manifestation of power as Jesus had said.

Another passage which gives the appearance of the immediate apocalyptic idea is in Luke 10:9-15. In verses 9 and 11 occurs the expression "has drawn near the Kingdom of God" and in verse 9 the additional words "upon you". The perfect of the verb ἤγγικεν carries the idea of a completed act in the present time. The Kingdom of God had been presented to the cities through the ministry of Christ and the ministry of the seventy who were sent out by Jesus. Wellhausen and Zahn translate verse 9, "The Kingdom that is present elsewhere is now offered to you". The Kingdom of God was near in the person of Jesus or in the word which was a testimony of Him. The Kingdom was manifested in a healing and teaching ministry. Verse 11, in this sense seems to interpret v. 9. In verse 9 the simple declaration is made that in the preaching of the disciples the Kingdom of God was upon them or come to them. In verse 11, "upon you" is not inserted because it refers to those who would not accept the Kingdom as presented. In this section it would seem that the Kingdom of God has reference to the content of Jesus' message of healing and life.

These passages offer the strongest arguments for the immediate apocalyptic idea in the phrase Kingdom of God. The preponderance of evidence seems on the side that the immediate

idea was foreign to the mind of Jesus, even though it might have been the understanding of the people who listened to His words. It was to be expected that the content taught by the great Teacher should in some instances be beyond the comprehension of the multitude.

A universal note is found in the teaching of Jesus concerning the Kingdom. It is true that Jesus said His mission was first to the Jews, but it is equally true that He offered assistance to people of other races. On one occasion Jesus said: "I tell you that for this reason the Kingdom of God will be taken away from you, and will be given to a nation that does produce the fruit of it." Entrance into the Kingdom was open to all. The offer of entrance into the Kingdom for all simply means that Jesus came to save the lost. There are not many direct references to the universality of the Kingdom, but it is implied in the whole fabric of the Gospel of Christ. Jesus came to establish a Kingdom and His complete mission centers about the accomplishment of that work. I do not believe that Jesus should be limited in outlook nor scope of work by limiting His vision to the province of Judea, and to a time in the immediate future. He was interested in all men of every time, and offered the Kingdom to them all.

Jesus seemed conscious that the Kingdom of God was to be a growing affair. If the Kingdom was to grow it hardly seems possible that He expected the end at once. A great group of parables is found in Mark 4:26-29, Mark 4:30-32 and Matthew 13:33-35. In Mark 4:26-29 the parable of the seed growing by itself is given. The seed is sown, it grows and brings forth the blade, the ear and the full corn in the ear, "So is the Kingdom of God." There is continuous and progressive growth without the help and in spite of the interference of man. In Mark 4:30-32 the parable of the mustard seed, and in Matthew 13:33-35 the parable of the leaven teach the same lesson. The small beginning is not to hinder the growth of the Kingdom. The Kingdom cannot be static but is to come by the process of slow but certain development. Jesus did not give any statement as

to the extent of this growth, but emphasized the fact that the Kingdom and its message would spread to the ends of the world. Jesus does not intimate the extent of the acceptance of the message but shows that it will spread and grow. I can see no argument in the thought that the fulfillment of the parables take a short period of time. Surely Jesus had no reference to time in these parables, and to limit the time for this process seems a strange way of interpreting the words of Jesus. Subsequent history has indeed been a real vindication of the thoughts of Jesus with reference to the development of the Kingdom expressed in these parables. In the New Schaff-Herzog Encyclopaedia of Religious Knowledge this is said: "Such parables of the grain of mustard seed, the leaven, and the tares also teach that the Kingdom has already begun, and foreshadow the progress of revelation and of the Divine power entered into the world."

According to the Gospel of Matthew the laws of the Kingdom might be said to be summarized in the sermon on the mount. In the incident of Matthew 18:1-5, with parallels in Mark 9:33-37 and Luke 9:46-48, the humble spirit of a little child is commended as worthy of the Kingdom of Heaven. Humility and service are two of the virtues to be found as vital elements in the citizens of the Kingdom. Jesus seems to have taken the old law and have built upon it, not destroying but fulfilling it. It seems quite probable that Jesus would attempt to lead people into the realization of the real motive of the Kingdom by the compilation of their former ideals. To have repealed the laws and ideals of the Jews at once would have meant disaster. Jesus knew that it would take time for complete realization of the Kingdom ideal, for in Mark 4:28 Jesus said: "First the blade, then the ear, after that the full corn in the ear." Those words would indicate that Jesus did not expect the Kingdom to be completely comprehended at once, but knew it would require a process of time. In a summary statement the law of the Kingdom might be comprehended in complete love to God and love to one's neighbor.

To be a member of the Kingdom was a privilege and brought certain valuable blessings. Jesus taught that membership was dependent upon ethical and spiritual qualities. In the Beautitudes Matthew mentions those who are spiritually qualified for membership in the Kingdom, the poor in spirit, the mourners, the meek, those who desire righteousness, the merciful, the pure in heart, and the peacemakers. These are all inner qualities and not the kind which make an outer display. Those who enjoy the Kingdom must possess the qualities of the Beautitudes. Jesus taught that the blessings which the Kingdom gives far surpass all the benefits which the physical world could give. The gain was inestimable to those who enter the Kingdom, and to those who failed to enter the loss was beyond computation.

The Kingdom was presented to men on the basis of the message of Jesus and His followers. The Kingdom and Jesus were inseparable. The rejection of Jesus meant the rejection of the Kingdom; the rejection of Jesus meant separation from God, and the failure to know God meant eternal damnation.

The value attached to the Kingdom was so great that no sacrifice was to be considered in the attempt to obtain the Kingdom. In Matthew 13:44 Jesus said: "The Kingdom of Heaven is like unto a treasure hidden in the field: which a man found, and hid; and in his joy he goeth and selleth all he hath, and buyeth the field." Immediately following, in Matthew 13:44-45, is the parable of the pearl of great price. It seems evident these parables were given to impress upon the disciples the great value of the Kingdom. The Kingdom is worth more to man than anything else in the world, "What shall it profit a man if he gain the whole world and lose his soul?"

The time element in the concept Kingdom of God should be considered. There are those who think it a present concept and those who think it future only. I think the Synoptic Gospels teach both. We shall first consider those passages which point to the Kingdom as a present reality. The most explicit passage is probably Luke 17:21 "For the Kingdom of God is now in your midst," ἐντὸς ὑμῶν Matthew 12:28. "Then the Kingdom of God is already upon you, ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. The A. V.

has in Luke 17:21 "The Kingdom of God is within you." That translation is possible, for ἐντός can mean either *within* or *among.* Some seem to think that these passages teach that the Kingdom is found within man. According to the teaching of Jesus about the Kingdom such an interpretation would hardly be possible. There is of course the inwardness of the Kingdom, but the Kingdom is not to be comprehended nor maintained within man. The meaning of ἐντός taken as "among" harmonizes better with the whole teaching of Jesus. In the passage in question Jesus was asked by the Pharisees when the Kingdom of God was coming. Jesus answered that it was not coming with observation or so they could catch sight of it but ἐντός ὑμῶν. It is an interesting fact that the word for observation παρατήρησις cording to Thayer means, "in such a manner that it can be watched with the eye, i. e. in a visible manner." Dr. Stalker says that in this instance it is an astronomical term, denoting exactly such a manifestation in the physical heavens as Jesus is assumed to have been looking for.[1] It seems strange that when Jesus was talking to the Pharisees, He should say "within you." Because of the circumstances which called forth these words, they might better be translated "among you." Jesus was probably referring to Himself as the representative and the end of the Kingdom, and as such the Kingdom was then and there in the midst of them, which was actually the case. Even Montefiore admits that "the Kingdom, as Jesus used the term, was not something within a man; it was without him . . . ."[2] I can not accept that in toto but I believe it has a great truth in it. The Kingdom is both within and without; one phase can not be excluded without harm.

Moffatt says: "Even if ἐντός meant among it would simply imply most naturally that Jesus described the Kingdom as already present, and this is much more the case when we render it within. The word *you* does not rule this out, for the original reference, as Wellhausen points out, was not confined to the

1 James Stalker, International Standard Bible Encyclopaedia, p. 1806.
2 C. G. Montefiore, Some Elements of the Religious Teaching of Jesus, p. 61.

Pharisees."[1] I suppose the contention of Moffatt would be correct looking back on the history of the Christian movement from this point, but I do not believe it is in closest harmony with the statements of Scripture. I think the whole sense of ἐντός is "among" and not "within" in the connection given. The point made by Wellhausen that the statement was not confined to the Pharisees is a bit strained. It is true the disciples and others were probably in the group, but the context and the question with the answer do most emphatically point to a direct answer to those Pharisees who wanted to know about the coming Kingdom. The other people who might have been present did not alter the significance of Jesus' answer then, nor does it alter the significance now. "The Kingdom of God is in your midst." The quotation from Matthew 12:28 has been considered already.

On another occasion Jesus, according to Luke 11:20, uses words similar to Matthew 12:28: "Then the Kingdom of God is come upon you." About this passage Headlam wrote, "If a power now has been revealed in the world which is able to overcome these powers of evil, it means that God's sovereignty is already being asserted, and that therefore in some sense, although not perhaps in its most complete manifestation, the Kingdom of God has come."[2] There are numerous passages which suggest the idea of the Kingdom as being present. Luke 16:16 "The law and the prophets lasted until John; since then the gospel of the Kingdom of God is preached and any one presses in." The Kingdom was present and was being preached and people were entering. The same idea is presented in Matthew 23:13. Men were told to seek the Kingdom, Matthew 6:33. The parables teach the Kingdom of God as being present. The parable of the sower, the tares, the leaven and others emphasize the present reality of the Kingdom in the world as understood by Jesus in His instructions to His disciples.

The Synoptics present the Kingdom as a living, vital reality in the present, offering to men the privilege of entering. As a

1 James Moffatt, The Theology of the Gospels, p. 49.
2 A. C. Headlam, The Life and Teaching of Jesus, p. 254.

present reality it offers the full benefits of life and light as given in Jesus Christ.

There are references which show the nearness of the Kingdom of God, as in Mark 12:34. Such passages do not refer to the Kingdom in any eschatological sense but simply state the fact that the Kingdom is present and people can enter. The scribe who had answered with discrimination in the reference was close to the Kingdom or was not far from the acceptance of Jesus as the fulfillment of the law and the giver of life. In that sense the Kingdom is yet near to men who desire to know the way of life. "This word implies that the Kingdom is not eschatological but present in the moral and spiritual order, just as Matthew 21:31 and Matthew 18:3-4."[1]

We turn next to the teaching which considers the Kingdom in its future aspect. If Jesus were constantly looking to heaven for an appearance which never came, then He was a dreamer who mistook the signs of His time. I do not believe Jesus made any such mistake, but on the contrary that the mistake has been made by those who have tried to interpret Him and have failed first to find in Him the true meaning and interpreter of events. It was by J. Weiss that this hypothesis was started, and was further worked out by Schweitzer. Many have followed them in the interpretation of scripture. The teaching of Jesus shows that the Kingdom was to come and Kingdom progress to be made not by catastrophic or apocalyptic interference. Jesus was misunderstood in His own day, and how often He has been understood since!

A word by Thomas Walker at this point is appropriate, "When, then, He speaks of the Kingdom as yet to be, the futurity of it which is intended is never a denial of its present existence."[2] In Matthew 5:20 Jesus said: "For I assure you that unless your righteousness exceeds that of Scribes and Pharisees, you will not find entrance into the Kingdom of Heaven." That seems to be a definite reference to the Kingdom in its future

1 James Moffatt, The Theology of the Gospels, p. 52.

2 Thomas Walker, The Teaching of Jesus and the Jewish Teaching of His Age, p. 104.

state. Those who wish to enjoy the Kingdom must be righteous. In a passage in Mark 10:15 there appears both a present and a future application. "I tell you true that unless a man receives the Kingdom of God as a little child he shall not even enter it." In a discourse on hindrances Jesus advised drastic action in the present, if necessary, in order to achieve the Kingdom in the future, Mark 9:47, "If your eye cause you to stumble, tear it out, it is better for you to enter the Kingdom one-eyed than to keep both your eyes and be cast into Hell. . . . ." In talking to the disciples about the reward for service, Jesus said to them, Luke 22:29-30: "And I promise you a Kingdom, even as My Father has promised Me a Kingdom; so that ye shall eat and drink in My Kingdom, and you shall sit on thrones, judging the twelve tribes of Israel." The disciples could make no mistake about the application of the words thus spoken. The whole thought projected the disciples into a future time. In the famous prayer called the Lord's Prayer Jesus taught His disciples to pray: "Thy Kingdom come", Matthew 6:10, with parallel in Luke 11:3. The form and thought content in this petition certainly contain the future idea.

The great eschatological chapters in Mark 13, Matthew 24-25 and Luke 21 no doubt have some reference to the destruction of Jerusalem, but in the larger meaning also to His second coming. The second coming was a future event presented by Jesus and believed by His disciples. I see no good reason for rejecting the messages of these chapters in their eschatological meaning. The second coming would usher in the future Kingdom in its completeness and fulness. I believe Walker is correct when he says: "His usual method is to link up intimately life in the Kingdom here with life in the Kingdom hereafter."[1]

In conclusion it seems that the Kingdom was the one central idea of the teaching of Jesus, other things centered around this idea. The Kingdom to Jesus was a present reality, but its complete development and perfection were future. B. Weiss

1 Thomas Walker, The Teaching of Jesus and the Jewish Teaching of His Age, p. 103.

said: "Although the Kingdom of God is already existent in the person of the Messiah, and in the act of coming in the circle of His adherents, it is nevertheless still future as to its perfect realization."[2]

In this study of the Kingdom of God it has been a joy to see Him who was the beginning of the Kingdom, who is the content of the Kingdom, and who shall be the consummation of the Kingdom. The scripture surely presents Him as the Lamb of God who taketh away the sins of the world, and by our co-operation we may enter into the joy of answering the prayer, "Thy Kingdom come."

[2] B. Weiss, Biblical Theology of the New Testament, p. 71.

The Cosmic Christ.

By L. E. Barton, D.D., Montgomery, Ala.

"That in all things he might have the preeminence." (*Col.* 1:18).

We may not like the word "cosmic" because it sounds too classical and bookish but it is the only word available that adequately describes the bigness and orderly perfection of Jesus. This word not only takes in the world on which we live but reaches out to the uttermost depths of space and includes the whole created realm of things, and men, and angels, and demons, and every living thing that hath breath, and every particle of material substance that shines in solar orbs or floats in starry planets. We speak of the "universal Christ" and that is a great conception, but "universal", although unlimited in its original sense, has acquired some limitation in usage. The "universal Christ" might convey the idea that his power and beneficent purpose extend to all men simply without connoting the fact that his power and redemptive purpose extend to the entire cosmic creation. Then the word "cosmic" stands for order and arrangement, and against chaos and confusion of every kind. We feel like apologizing for using this word which is not in the vocabulary of the average man, but there seems to be no other that quite so perfectly and fully sets forth our Master in his unlimited glory and power, and in his moral perfection. Remembering then that "cosmic" includes every animate and inanimate thing in all space, and even space itself, and all moral order, and symmetry, and beauty, and completeness; that it connotes every grain of sand on earthly dune and every ounce of star dust that swims in the blazing suns of the milky way; that it includes every shining angel that hovers over God's iridescent throne and every tiniest moth that floats in glowing sunbeam; that it takes in every little mundane pebble and every vagrant comet which rushes out of its unmeasured depths of infinite space to hail this world only once every thousand years; remembering that it means all this and more let

us see something of what it means to call Jesus the COSMIC CHRIST.

Paul, in the first chapter of Colossians, was combatting a heresy which limited the person of Christ and minimized his power. An amalgamation of oriental mysticism, Greek philosophy and decadent Judaism, sought an adulterous union with the body of Christ, his Church. It was the beginning of what was later known as Gnosticism, headed by the know-it-alls who taught that matter is inherently evil, and that the Deity is absolutely separated from the world and cannot approach it or reveal himself to it except through an indefinite number of eons, or intermediary agents. They represented the "intellectual" class, or "modern mind" of their day and time.

His Relation To God

Answering this argument that God is incommunicado to his world Paul says that Christ "is the image of the invisible God", and he uses a word which not only means likeness but "representation" and "manifestation" and asserts that Christ is the very express image of God. He is saying that God's very moral nature and essence have been brought to men in the appearance of Christ among them. He means that Christ has come clothed with all the power and prerogatives of God himself, for he is the representation of God. He is asserting moreover that Christ is a manifestation of God himself, that he is truly Immanuel, which is God with us. This has been the battleground of the ages. The psalmist said, "Clouds and darknes are round about his throne", that is his ways are unknown to men. His ways were unknown largely then and much has not yet been revealed, but he himself has been revealed in his nature and power and moral perfection in Christ his Son. Has God burst through the veil of obscurity and darkness and bodied himself forth in any visible form and representation? Paul says he has, while the materialist denies. Has God made any plain adequate representation of himself among men so that they may walk in the light of divine truth? Is there any unfailing light

that shines in undimmed lustre on man's way, or must he grope in the fog of human philosophy and trust himself to superstitions and fables? Paul asserts that the curtain has been pushed back, that the fog has been dissipated by the rising of the sun of righteousness with healing is his wings, that the music of the Infinite has been sounded forth in a melody which all men can understand if their ears are attent to hear.

If we would know who and what God is we have only to know him who "is the effulgence of his glory and the exact reproduction of his substance" (Hebrews 1:3). He could truthfully say, "He that hath seen me hath seen the Father, and how sayest thou then show us the Father?" Knowing him we know that God is power, for we walk with him along the highway and see leprosy depart at his touch. We hear the winds in their fury and the waves lashing the ship, but they are "muzzled" at his word and settle down into a holy silence. His is not a wild lawless power that will wreck and destroy, but benevolent power that exerts its force in protection and conservation. If we would know whether God will do right we only need to see the face of Christ clouded with anger in the presence of injustice and oppression. The grinding of the faces of the poor, the oppression of innocent weakness, and the blighting of the lives of little children called forth a storm of indignation from his heart. Pious sham received his terrible invective. Dishonesty merited his rebuke. There burns in Christ the moral radiance of God himself. He is not a moral moonbeam reflecting a pale light, but a blazing sun which flames with an effulgence none other than that of the person and glory of the Father. Yet the light is so modified in him and mediated to men that they may look on his brightness without fear. Wonder of wonders and miracle of miracles is this, but there is no other explanation of Christ's personality and work and power among men. He brought into the cosmos a fuller revelation of God's love. The prophets had announced God's holiness and the psalmists had sung of his love. The oppressed had cried unto him for deliverance and the faithful had sought his commandments. But

the coming of the Lord in the flesh brought God nigh unto men as he had never been before. His nature and father-heart were revealed as they had never been known. Men never know God fully until they walk and talk with Jesus. To see the glow of his righteous soul, to feel the passion of his perfect heart, to behold his tearful mercy over the erring, to experience the leprosy-curing touch of his restoring power, to acknowledge his daily dominating self in the innermost place of this human will, purpose, and affections, so that his will is the imperious love-law of the spirit—this is to know God. Who ever saw Jesus in a home of suffering, at the grave of a friend, or talking with the lowly and sinful without having a fuller revelation of the love of God?

His Relation To Creation

The creation of the world has always been a favorite subject for men's speculations. A solution of this problem challenges the imagination and staggers the reason. To believe that matter is eternal, never had any beginning is absurd. To believe that it created itself is a contradiction in terms and no sane mind can believe a proposition that involves a plain, flat contradiction. To believe that there was some impersonal force lodged by chance in the womb of emptiness and rayless night, which, by blind striving, fortuitously evolved a universe that is instinct with purpose and vibrant with life is a tax on common sense that few would wish to bear. But it is natural, yea, inevitable that men will think and write and speak on this matter of how the universe we know came into its life and present form. Certain people in the Colossian church had imbibed the speculations of Greek philosophy and oriental mysticism, and were teaching that angels, and spirits, and demons, were intermediaries between God and matter, and that these "thrones, and lordships, and principalities, and dominions", were makers of destiny in the air and the earth. Consequently they limited the person and power of Christ to suit their philosophy of the origin of the universe. So Paul flings into the arena the state-

ment that Christ is "the first born of all creation". The Arians of post-apostolic times, the Russellites of modern times, and rationalists of all times have tried to show from that word "first-born" that Christ was a creature, but this interpretation flies in the face of the whole context and makes it contradictory throughout. He says "All things were created in him", and "All things were created by him", and "He is before all things".

By the ancient law of primogeniture the first-born son inherited the right to represent his father as head of the tribe, and take his place in matters of religion and state. He became the sovereign of his father's house in his father's place. It was used so much to designate a sovereign that some ancient Jewish writer spoke of God as the "first-born". When Paul speaks of Christ as the "first-born of all creation" he is asserting his lordship over all creation instead of his identity with it. He was saying that Christ made this world instead of angels, or eons, or Demiurge, or chance, or fatalistic force called evolution.

Three Dimensions of Creation

The apostle asserts that all things were made in him, and by him, and unto him. In Romans 11:36 he expresses the same thought in very similar language when he says, "For of him, and through him, and to him, are all things". Here he takes the high ground that all creation finds its origin in Christ Jesus. In him the whole plan, design, and purpose of the universe was formed; that God, in bringing everything into being, was planning and effecting a kingdom for his Son. Everything, whether we understand it or not, was created with reference to the Son of his love.

Not alone the reservoir of energy and boundless life in whom all things were designed Jesus Christ was the active agent who brought it to pass. John says, "All things were made by him, and without him was not *one thing* made that was made". The process or fiat by which he made it is another matter and is out-

side this discussion, but however it was brought to pass, the energy working at the heart of things, the mind superintending things, the forces that are determining the form and destiny of things are the divine life of Jesus Christ working his will in the cosmos, or rather the whole cosmos is an outflow and bodying forth of his energetic will and personality.

Then all things must find their destiny in him. Creation flows out from the throne of his being, meanders along the shores of time according to his guiding touch, and returns, at last, into the ocean of his unmeasured life for the consummation of his ineffable glory.

> "Full any a gem of purest ray serene
> The dark unfathomed caves of ocean bear;
> Full many a flower is born to blush unseen
> And waste its sweetness on the desert air."

Ah, the poet made a woeful mistake. The sweetness is not wasted on the desert air. Its sweetness helps to fill the cup of creation with honey instead of gall. Its color is a part of the great artist's painting.

This creation which is "out of him, by him, and unto him," also gets its stability from him—"in him all things hold together". He is the cohesive principle that keeps the universe in equilibrium. But for him the planets would strike, and chaos would reign from pole to pole. Was it not Spencer who said, "Matter and force got in a state of instable equilibrium and produced motion" and consequently creation was effected? But will the atheist stop to explain how the matter and force came to be, first of all, and then be good enough to tell us who or what put them in a state of "instable equilibrium", and furthermore how motion could increase the sum total of things in the universe? Rub two sticks together till they take fire and are consumed. There is matter, force, and motion, but does it result in increase of the solid contents? Let a tree grow five hundred years, till it becomes the autocrat of the forest, has it added anything to the volume of the universe, or simply ap-

propriated the minerals of the earth, the gases of the air and soil, and moisture of the atmosphere and changed their form into a tree? "Poems are made by fools like me, but only God can make a tree". Christ is the unifying, constructive principle in all life, physical and spiritual. The flowers would not grow but for Jesus and the birds' songs would die in their throats if he were removed from his own creation. All material things would fly into flinders if his vital and victorious power were withdrawn for a moment. Gravitation as an impersonal and unintelligent force can never explain the cohesion of the physical universe There is something vital, intelligent, purposeful back of this dumb thing which we dub gravitation. Blind force can no more hold this world together than it could make it in the first instance.

Headship of the Church

The authority and power he exercises in the universe of things becomes personal, intellectual and moral in the Church. He is head of the body, the Church. The head controls the body; does the thinking for it; gives it its laws, and watches over its destiny. If the body suffers the head is anxious. If the body is torn with schism the head is humiliated. If one member of the body is diseased the whole body is disabled. When the body rises in revolt against the head confusion and anarchy result. Then government is turned into bedlam, a kingdom becomes lawlessness, order becomes chaos. One is not a member of the church in the true sense of the word unless he has accepted the headship and authority of Christ. He may have organic connection with the visible church but only those who are walking under the authority of Jesus our Master are members of his spiritual body, which is the Church.

Salvation does not come through the Church, but only the saved are members of it. Luke says, "The Lord added unto them daily such as were saved", or, "The Lord added unto them daily those who were being saved". But the writer of Acts was not expressing any doubt about their salvation, neither

was he teaching that their salvation was in an unfinished state. He was impressing the fact that as fast as they were saved they joined the Church—not before, but speedily afterward. How sacred and beautiful it is to be a part of the body of Christ. How wicked to bring sorrow upon it and upon him. His life is implanted in the Church. His power is diffused in its activity. It is the offspring of his spiritual paternity. Its garments are incarnadined with his sacrificial blood. It is the jewel case in which his treasured love is forever enshrined. The wisdom of God is to be made known through its agency to all intelligencies of earth and heaven. The Church, his body, purified by his sacrificial offering for sin, and clothed in the righteous works of faith and labors of love will shine forth in his kingdom forever and ever. Heaven grant that we all may strive with all strength to be worthy members who will give him no sorrow and bring no pain to that body which he loves with quenchless glowing ardor.

The Spoils of Death

One might think the apostle had claimed enough for his Master, but his heart is inditing a great matter. He has not yet covered the whole realm. His conception is cosmic. His thought is titanic. He bears the pen of a ready writer when he comes to tell of his Lord There is another realm where dominion is usurped by a mighty tyrant. He must be dispossessed. This tyrant king must be uncrowned. This king of terrors who claims dominion over the whole human family shall be despoiled of his prey, and there hath appeared one who can accomplish that feat. Christ is "the beginning, the first-born from the dead". There were resurrections before Christ appeared on this earth. Dead bodies came to life again, but in the full meaning of the resurrection Christ was the first to come from the tomb. He was the prototype of all resurrection. He is the source of the resurrection. At the time of his death many graves were opened in Jerusalem, and bodies were raised, but it was not till *after* his resurrection that they rose and appeared to

the people in the city. "First-born" not only means that Christ is the source, the prototype, of all resurrection as well as the first in time to come out of the tomb in the full meaning of the term of resurrection, but it sets him forth as the potential energy through which all shall come forth from the grave. He is lord of death, just as he is lord of creation as said above. "Death reigned from Adam to Moses" and still reigns over the bodies of men. The sepulchre is never satisfied with its conquests. Its gluttonous appetite is never gorged. As a tyrant destroyer it eternally cries for more. It scruples not to blast the bodies of innocent babes. It regards not the wisdom and piety of the aged. It holds ghoulish carnival over the whole race from Adam till the present, and whets its sword for murderous work in whatever time remains. Ah, it were a sad world and undesirable future if its ravages could never be stayed. But thanks be unto God there is one who is monarch, and victor, and king of death. The bodies of the many generations of men that for ages have been locked in the "silent halls of death" shall be liberated by the Lord of death and life. The body of Jesus came out of that dark realm of the grim destroyer as a pledge and proprecy of the redemption of all the bodies which have so long been subject to bondage. Death had only a temporary and partial victory over the body of Jesus. It was untouched by corruption. He could not be holden of death.

Preeminent in All Things

This gives the Master absolute preeminence. You cannot compare Jesus with other men. You can only contrast them. History has already vindicated Paul's statement. Although the Lord has yet much to accomplish he is already far and away the outstanding character of the world. He wrote no books but has ever become the heart of the living page. He painted no pictures save by the mastery of undying words, but he became the ideal for immortal artists and imperishable art. His coming into the world inspired literature, stabilized and recreated commerce, promoted invention, opened the eyes of science, refined

art, purified sculpture. "The missionary of the cross is the unsalaried drummer of the world". But these are incidental, mere by-products of the Lord's incarnation. His chief realm is ethical, moral, and spiritual. No unchristian system of ethics goes far enough. Heathen ethics is a system in men's minds. Christ's ethics claims the mastery of men's hearts. The ethics of men is a chattering skeleton; that of Christ a warm, rich-blooded person. A new moral quality was introduced when he came among men. The conscience of man neither had life nor power to desire it, light nor eyes to see it, true life nor power to achieve it. Contrast other moral codes with the teaching of Jesus and the superiority of his immediately appears. Even the law of Moses, which was given by inspiration for an undeveloped race and time, is eclipsed by the brightness of his words. He is the Lord of the whole universe. Crashaw, in his famous description of the miracle of Cana of Galilee, set the Master in his proper relation to the world of things when he wrote, "The conscious water saw its Lord and blushed." He is the same unequaled king in the realm of the spirit.

He will be preeminent in the whole earth in the affairs of men. God was pleased that all fullness should dwell in him that he might reconcile all things unto himself. Every beastly passion shall be tamed. Dishonest business will be cleaned up. All oppression and tyranny must depart from the earth. War, that infernal fiend, that judicial murderer, that bloodthirsty assassin, whose sword is crimson with the blood of innocent millions, will have to go from the land so long cursed by its terrors. This divine fullness that dwells in the personality of Jesus will change the living conditions of every miner and every slave of unrequited toil, and procure for them an honest wage, and also lay a moral duress on their conscience to give a just and honest day's labor. It will set free the enslaved and slaving children of the world and fill their hearts with merriment and their lips with song. It will unfetter the imprisoned minds of the millions now in chains of darkness and send them on the highway of knowledge. He who lighteth every man coming into the

world will shine and shine into the lives of mankind till all shall be face to face with the true light of life. The inequality and injustice of the race is doomed for "he will not fail nor be discouraged till he has set justice in the earth and the isles shall wait for his law". Every discordant note shall be eliminated from the symphony of the universe Every rebellious will shall in the end be joyfully conquered by his love, or broken on the wheel of his irresistible power All things shall be subject to him at last, whether thrones, or lordships, or principalities, or dominions, or angels, or men, or devils, things visible and invisible, things above the earth and on the earth and under the earth shall acknowledge his eternal power and divinity

Jesus Christ the Answer to Modern Need.

By W. O. Carver.

Opening Address Southern Baptist Theological Seminary, 1932.

In the midst of all the confusion, the countercurrents, conflicts, doubts, pessimisms, with which men are to-day vexing themselves; in the midst of the pride of race and class, of learning and culture of wealth and luxury, in which our modern world has exulted and on which its heart is still so largely set; in the midst of poverty and distress, the crime and wretchedness, more and more insistently arises before the eyes of the world the figure of Jesus Christ. Attention to him was never so widespread, so intense and so incapable of being diverted, even though there are marked movements in circles of culture, in spheres of political science, and in some schools of theological thought seeking to discount his importance. Books pour forth from the press concerning him in an amazing stream; magazine articles discuss him from all sorts of angles and with all sorts of attitudes; lecturers find him a theme of unfailing attraction; in recent years he again and again occupied the front page of secular newspapers. In the midst of the stories of murder and death, of banditry and robberies, of lawlessness and debauchery, of adultery and licentiousness, there stands out prominently some account of fresh and striking effects of Jesus Christ on the present life of men. If one did not know so well that Jesus lived nineteen hundred years ago it would be beyond belief that, as he appears in the current news of the day, he is not some powerful living personality with remarkable powers of contact with all parts of the earth. Indeed there is no rational accounting for the great expansion of popular interest in him in our day unless in the most vital sense he is, as his followers contend, a living person and power. At Easter time in 1925 a cosmopolitan daily, which chanced on that particular day to have an unusually sordid record of crime and distress on its first page, there appeared a large outline figure of the idealized Christ

standing in heroic proportions. His characteristic gentle, penetrating, searching and inviting eyes seemed to be looking into the various items of the records of sin and suffering; while the position of his hands and something in the whole impression of the figure seemed to carry with it a rebuke of infinite tenderness and a call of irresistible strength It seemed a symbol of the world's present condition of shame and distress and of its one certain hope, and all the more so because quite obviously the conjunction was quite undesigned, of his figure with the page almost completely occupied otherwise with revolting and distressing stories.

His views and his influences are debated in labor councils as well as in religious conferences. The violent anti-Christian movement in Russia has paid tribute to the obvious and inevitable influence and power which Jesus Christ exerts over the modern world in the blind and pathetic fury with which its official representatives have adopted the coarsest, most vulgar and irrational forms of propaganda and methods of suppression. We do not overlook that the misrepresentation of Christ by the Russian Church is largely responsible for the present anti-religious attitude.

The Christ stands to-day among the wreckage which still remains in the wake of the war; among the confusion of the governments of Europe and Asia, and the aspiring efforts of Latin-American countries to advance rapidly to new stages of organization of their life, and the progressive efforts in Africa and the Near East to advance into ordered and stabilized countries; among the contentions of the nations against each other; among the severest anxieties of the religionists and the religions in all lands; in the midst of the great ecclesiastical systems that go under the name of Christianity, and their debating theologians, and the various Protestant sects either debating their differences, decrying their divisions, or feebly struggling to overcome them; among the various forces that are praying, toiling or waiting for the dawning of some better day for which they persistently hope; and standing in the midst of all of this

varied need he cries aloud, even as in the past; "I am the way and the truth and the life: no one cometh unto the Father but by me. Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." He points to the trail of history for all those who demand to know whether he has the insight, the knowledge and the capacity for leading into the life for which all good men so earnestly long. He pleads for faith in himself once again: "Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake." With all its failures and imperfections the history of Christendom is, after all, a testimony that the heavenly Father abiding in Jesus as his Son has been doing his works. The chief reason the world of to-day is able to discover how incomplete and ineffective the following of Jesus has been in accomplishing his ideals is found, beyond all things else, in the fresh vision which the world of to-day is getting of him. "Jesus has not saved the world, but he has laid hold on it savingly", and it cannot escape his saving grip.

What he did in the Roman Empire he is still able to do on the scale of the whole world. The failures of the history of Christianity are not his failures, but are the evidences of how men have failed him. They have failed in their following of him and so have marred their course with failure because they did not follow. In failing they have demonstrated, not his ineffectiveness, but the frailty, the moral instability and the ethical ineffectiveness of even the best of men. They have demonstrated humanity's deep need of him.

The first challenge of Jesus Christ standing in the midst of the modern world is, therefore, a challenge to his Church. Wherever he finds men discussing whether the Church is a spent force, he turns the question in his own direction and commands that we examine whether or not he is a spent force. If it had been possible to exhaust him and to suppress his influene, to prove that he lacked in living power to work in the life of men,

surely that demonstration would have been complete in the first century. Jew and Roman united to put him to death. They laid him in the tomb and placed upon it the seal of imperialism. A mere remnant of his following gathered in a single upper room to canvass their own sad situation, to take counsel of one another in their confusion, and to search out what hope there might be for them left in the face of an antagonistic and ridiculing world. Within three days they began with revived hope to readjust themselves in the light of a conviction that he was alive, and from time to time communicating with them in his proper person and presence. After a few weeks these men with no prestige, no secular culture, no backing of influence or power, began an enterprise which within less than a generation had grown to be so powerful that it attracted attention from end to end of the Empire.

This new religious movement amongst men found itself faced with the violent opposition of religious hatred, primarily from the Jews but also from the exponents of other religions more and more; with the contempt and the ridicule of the culture of the Greeks and of all those who were under the influence of Greek philosophy; with the determination of the political state to suppress and destroy them. The failure of this threefold effort to stamp out the movement in that day is one of the outstanding fact of history. It was no more possible to obliterate the movement and to drive its followers out of the life of the world than it had been by the expedient of the cross and the grave to destroy the name and the fame of Jesus of Nazareth. When one looks back over the handicaps which the weaknesses, the selfishness, the ambition and the materialism of human nature have imposed upon the spirit and ideals of Jesus Christ, working through the history of Europe and of America, and sees how out of every period of depression and every combinatian of deterring circumstances he has come forth to give to his cause in behalf of humanity a fresh impulse and new power, one is bound to take heart and feel that there is no room to be discouraged, nor to surrender hope or lose confidence in his

capacity to make himself the Saviour equal to the desperate need of to-day.

We seek to face fairly the question whether Christianity represents the Christ. That is a very pressing question just now for the Church—for all the churches. We have to confess, first of all, that he needs to be delivered from Christendom and from the Church. As the Church faces the world and the world's problems to-day, again and again it finds itself facing its Christ, and is sometimes amazed and confused to discover that the Christ seems somehow to be rather nearer to the world and its problems than he seems to the Church. The Church is sometimes horrified to see him making himself very near to the "publicans and the sinners" even as was the case when he moved among his Jewish people in Palestine.

This is not, however, at all to say that the Christ has gone outside his Church and has repudiated it as his representative. The situation is nothing like so desperate as that, although one must frankly admit that in many respects and in many directions the Church is not truly presenting him, and representing him, before the world. It is embarrassing for organized Christianity so often to find both the world and the Christ facing it and asking it what it will do about their problems. All these problems resolve themselves ultimately into the one problem: How shall the Christ get himself truly and thoroughly into the midst of the world's problems? The Church believes genuinely that once the Christ is thus definitely introduced into the midst of the world's life he will solve all the problems. It is a strong indictment recently brought by one of their own leaders against a certain group of "Christians" that they would be equally shocked to see Christianity attacked or put into practice.

The world has in the past largely been ignorant of Jesus Christ, and the Church has all too largely been able to ignore him in the larger aspects of his interest in the ignorant world. But more and more it must be recognized that the world is no longer ignorant of him and that the Church can no longer ignore his persistent call upon it that it shall carry him speedily

and with increasing fullness into the very midst of the world's life and need. Through the processes of our modern history Jesus has wrought his way in spite of the terrible hindrances of churches seriously lacking in discernment and in loyalty, churches organized into such a system as inevitably drove a church to concern itself first of all for its own doctrines and form and liturgies and ceremony—wrought his way to a point where more and more he forces a discerning attention of the world upon himself. In this situation the world is asking the Church with ever-increasing insistence to tell them whether or not Jesus Christ is real, whether he is living and has the purpose and the power to meet the present need. As the world comes to know more about the spirit and the teachings of Jesus, and as it discerns more and more the ideals which he cherished for men and committed to his followers we face the remarkable situation of non-Christian men coming from all quarters of the world to appear before the Christ of the Church as accusing witnesses that the Church has failed to incorporate his spirit and to fulfill his commission.

The answer of the Church must be first of all to her Lord Christ. That answer must be confession, repentance, reorganization to corrsepond with the simplicity of his ideal and plan, a redistribution of emphasis until the spirit frees itself from the letter, until the ethical ideal is able to liberate itself from ceremonial and liturgy, until the test of a Christian shall be the spirit of Christ and not the name, until membership in the Kingdom of Heaven shall be sought by way of experience of regeneration and manifested in newness of life, not sought by way of sacraments and manifested in loyalty to a system.

It has already been intimated that it is not necessary to abandon the Church nor to repudiate it. It is very far from manifesting that ideal condition set forth by the apostle, when the Church is to stand in the presence of her Lord without spot or wrinkle or any such marring thing. It is possible to bring heavy indictments against the churches of history and to maintain them by the citation of varied and powerful evidence. Yet

with all her faults and sins it still remains true that Christianity has contributed to the progress of the world in ways that cannot here even be outlined. All in all, at every stage of history, the people of Jehovah and the people of Jesus Christ have upon the average stood for the highest and the best which the world knew in religion and in civilization, in progress and in hope. In a superior way Christianity has exemplified and proclaimed the values of life, and has continually produced and conserved these values. It has been Christian teaching and Christian living, more than the teaching and the living of any other human group, that has served to awaken humanity to see and to desire the higher and the abiding values of life. If the Church has not been able to separate itself from the world and to exclude the world from either its individual members or its organized system, and if it has not been able to preserve its doctrines from the philosophy of the world, so that there has been overlapping and intermingling in a contaminating and humiliating measure, nevertheless it must be said in all fairness that the Church has never wholly obscured her Christ. He has never been wholly lost out of the world, and as the world finds him in such striking fashion to-day it turns to his Church and in spite of itself confesses that it is through her that they have found him. The vast volume of censure and complaint constantly pouring upon the Church for its failures to save the nations from their own follies and the peoples from their own sins, is still a confession that the Church has held at least a discernible relation to the Christ. They may have to ask him to stand forward somewhat out of the depths of that which calls itself his Church, that he push many things and many people in the Chrurch into the background so that they will not obscure the world's view of him; yet it is not possible to separate the Christ wholly from the Church. So long as this is true it is possible for the Church to repent and be reformed by the living Christ so that together they may plunge into the task of saving humanity. In the process the Church must make its confession to the world and in great measure must join the world

in repentance at the feet of the Christ, while together the Church and the world seek his forgiveness and enter into his following with hope renewed. The Church has no occasion to be ashamed when the comparison is merely on the basis of human institutions. It is in the failure to serve humanity more faithfully as the instrument of the Christ that she is humiliated before men and God.

Now let it be distinctly said that the Church is an abiding necessity for the continuance of the work of the Christ in redeeming the world's life. By this we do not mean to claim the necessity for any existing church in all its form and content, nor for the church as it may exist in any one land. Indeed it may be necessary for great numbers of men in some lands and in some churches to escape from the church in order to get to the Christ, or at all events men may have to struggle to the Christ through the hindrances of the churches and in spite of the churches. Let there be the utmost and most reverent caution, but let there be no hesitation nor lack of courage. At all cost we must get to Jesus Christ. He is our Saviour and our hope. Yet be sure that an effective work for individuals and for society, a growing and expanding redemption and restoration, can never be carried on without organized co-operation. The Christ will always incorporate himself in a body of believers as and after he is first incorporated in individual believers. It is no more possible to carry forward the work of Christianizing men, Christianizing society, Christianizing the world without the organization of effort and of the men and women who are committed to the effort than it is possible to carry forward commerce or education without organization. Only let us remember always that the organization is secondary. The Christ is first, the people to be saved by him are next, and the Church is only the instrument through which the Christ carries forward his work. It is the business of the Church always, therefore, to begin by presenting Christ, not itself. And when the Church is presented it is never to be as an end, nor as a condition of men approaching and becoming united with the Christ. They

must be permitted to come to the Christ through the Gospel, and then to come into the service of the Christ through the Church. Let the Church be the agent of the Christ and the instrument of salvation, not itself an institution of salvation outside which the Christ is not allowed to function. One is convinced that in all lands there are to-day increasing numbers of men who, if they could realize that this is emphatically the method, the purpose and the plan of Jesus Christ, would be able to overcome their skepticism and their indifference to the Church and to Christianity. It is such an explanation, such an invitation, such a self-abnegation which is the immediate, the imperative and the persistent duty of the Church as it faces the task of the world to-day.

Nor may any man regard himself a true believer and follower of Jesus Christ apart from the fellowship of believers. The religion of the Christ is pre-eminently social. Apart from others no man and no exclusive set of men can be perfected. The Christ incorporates all his members in his body.

As we think of Christ and the nations we must place our emphasis first and continuously upon his abiding, unfailing love of us all. So long ago as the days of Amos, Jehovah declared that Israel was unto him even as the Ethiopians. He had brought the Philistines from Caphtor and the Syrians from Kir as truly as he had brought the Hebrews from Egypt. Jesus broke down absolutely all barriers to his love and life in his outreach for humanity. It was in his spirit that his chief apostle was able to proclaim with insistent emphasis that in Christ there can be no distinction of race or culture or social condition or sex difference, for all are one in Christ Jesus. He saw that through the cross of his Christ God was creating out of the various fragments of that human race, which always ideally is one, a new human race united in the love of God through the all-loving Saviour of mankind. This position needs complete acceptance and thoroughgoing application within the following of Jesus Christ to-day. It is not the theoretical adoption of an abstract truth, nor the mere cherishing of an ideal

which is demanded, but the actual living by the principle that God is no respector of persons. All who have been truly taught by Christ Jesus have been shown, as Peter was shown in the vision of the sheet let down from heaven, that we are to call 'common or unclean no individual who is human.'

The nations need Jesus Christ. They need him desperately. The people need him; all people and all the people. Our age needs him. There is a widely current and oft spoken sentiment that Christianity must come to terms with the culture, the ideas. the thought of the age. There is much of truth in this claim, but it is not all the truth. All the truth there is in it is found in the secondary aspects of Christianity, in its forms and terms of expression, its vocabulary and its methods, its organization and institutional phases. In its essence, its spirit, its life, it is unchangeable and is ever calling men onward and upward until they can comprehend it and receive it, calling them to its idealism, its standards, its morals, ethics, worship, living. Our age is all too apt to think in terms of time. Religion is essentially a timeless experience, the expression of our eternal life. It is not a question of past and future, nor of this age as in advance of all preceding ages. It is a matter of planes of existence, spheres of thought and life. The generations have all moved on a plane below that of the Christian ideals; and from the beginning the Christian Gospel has been always calling the generations to rise to higher levels. This call cannot become antiquated nor ever be made obsolete. Even if we think of the marred and imperfect Christianity, so incompletely representing the Christ, that is true which a recent writer has said: "If Christianity needs to make itself at home in the modern world, the same people that tell us so, should be willing to own up that the modern world needs even more desperately to make itself at home in Christianity." And if we step outside the Christian system and view the Christ in his simple majesty and compelling beauty and challenging strength it is marvellously true that we need to come to terms with him and allow him to teach us to be at home with him and with his ideals. And he

alone can give us the power to realize this ideal oneness with himself. He is not of the ancients, he is the most modern of men; indeed, more modern than is possible for any *man* to be, and we are beginning to realize it. There are multiplying evidences from all lands that Jesus Christ is winning recognition as the supreme factor in the life and the leadership of men. His "moral transcendence" becomes increasingly the amazement of mankind as they become acquainted with him. More and more all questions of his "physical transcendence" are subordinated in thought to the supreme significance of that moral transcendence which lifts him out of the category of men of history and makes him inevitably to the recognized as a unique creative personality in the history of the human race. The physical transcendence recorded as characteristic of the historical Jesus becomes rational, and even necessary, when it is connected with the moral transcendence of a personality which cannot be limited in time and space. The spiritual and ethical Christ interprets himself to humanity in the terms of the Jesus of history.

The first place in the contribution of Jesus to the idealism of men in religion and in life is found in his interpretation of God and of man. "If the finest spirits of the human race should sit down and think out the kind of a God they would like to see in the universe, his moral and spiritual likeness would gradually form like unto the Son of Man. The greatest news that has ever been broken to the human race is the news that God is like Christ. And the greatest news that we can break to that non-Christian world is just that—that the God whom you have dimly realized, but about whose character you are uncertain, is like Christ." It was the supreme concern of Jesus that he should show men his Father. He expressed the highest satisfaction when his followers expressed the definite conviction that he had come out from God and that they had discovered God in him. Christian theology has through most of its centuries too largely derived its idea of God from philosophy; and then proceeded to interpret Jesus Christ in terms

of correspondence to this philosophical God. The way of Jesus and of the New Testament is to make men acquainted with him and to declare that thereby we come to know the character of God and his relation to men.

Moreover the other aspect of the revelation of Jesus Christ was *showing men what manhood may be like.* With great force and significance it has been said that "the highest adjective descriptive of character in any language is the adjective Christ-like." That is the term which we use to pay the highest tribute with which we ever seek to honor character. The recognition of this fact is constantly increasing among men everywhere. "When India, a non-Christian nation, wanted to pay her highest compliment to her highest son, she searched for the highest term she knew and alled Gandhi a Christ-like man." In every religion its devotees to-day use the name and the character of Jesus Christ as the touchstone and standard for paying tribute to their own religious founders and heroes. When they know him perfectly they will realize that he is the fulfillment of all that is suggested by the highest teachers and most significant prophets which any of the religions have known. It is reported by E. Stanley Jones that a Japanese cabinet minister replied to the question, "How do you account for the immense increase of labor unrest since the war?" by saying, "It is Christianity working among the people; the working man is testing Christ's preaching of larger life and freedom"; and that a laborer, who was not a Christian, said to a missionary, "We laborers understand Christ, for he was a laboring man and bore a cross. Every laborer understands that cross, for he has to bear one." This glimpse of the truth may lead on to the point where the common man the world around will see in the cross of the Christ more significance than can ever attach to the crosses which we humans bear. Still the fact of the cross will be the uniting bond between every suffering human being and the Christ "who loved us and looses us from our sins in his own blood." The world may not understand its restlessness and, as Studdart Kennedy has said, may not know what is troubling us in this modern

world, but the explanation is "Christ has got hold of us." How significantly does Kennedy add, "we cannot bring ourselves to obey him absolutely or to turn away from him. He is getting hold of us, East and West." We cannot escape him and if we will but fairly face him we shall not only discover what is troubling us, but find the way of release from our troubles.

Another Hindu, a professor of modern history, said to Mr. Jones: "My study of modern history has shown me that there is a Moral Pivot in the world to-day, and that the best of both East and West is more and more revolving about that center—that Moral Pivot is the person of Jesus Christ" Another professor when asked, "What do you think of Jesus Christ?", replied: "We had high ideas of God before Jesus came, but Jesus is the highest *expression* of God that we have seen. He is conquering us by the sheer force of his own person, even against our wills."

It must be recognized quite definitely that Jesus Christ does not present himself as a mere asset to the national aspirations of various countries, nor of the various sociological schemes which are being undertaken in even increasing measure for the relief of men and advancement in their social condition. One meets this false assumption very frequently in whatever land one travels to-day. He does not come to aid in the plans of men, but to take the leadership of mankind. One of the first effects of the recognized presence of Jesus in any land is the condemnation of much of their life and of their philosophy of life. His presence always means judgment. Not that he comes to judge the world. This he distinctly repudiated, and instead declared that he came to save the world. Yet does he recognize with a pathos of compassion, over and over again, that his presence inevitably means judgment. He not only teaches and inspires and heals. "He puts his gentle but condemning finger upon the conscience of the hale and hearty Pharisee in the crowd and asks why he has allowed all this." He persists in that inquiry wherever he goes, and men who have been indifferent to the wants and woes of their fellowmen have awakened

in them a conscience concerning those whom they must in his presence recognize as brothers. Those who have oppressed their fellows and used them as material for their own advancement, while ignoring the essential humanity inherent in every man, are shamed in the presence of Jesus and must either repent or turn in bitterness against him, because he has revealed to their own consciousness and to all men the viciousness of their course. In his presence men are made to see the real source of the woes that afflict them. China is the Chinese, and in the main the evil conditions which oppress the heart of China are the product of the Chinese people. India is the Indian people and the evils of caste, and of illiteracy and superstition and fear are the product of the ideals and the conduct of the people. So in all lands. In our own America the terrible dangers of the sordidness and the sinfulness of materialism, fostered by an unmatched material prosperity, are the product of the American ideal and the American spirit, which are rebuked and challenged in the presence of him whom so many of us call our Lord and Master. We cannot hope to follow "the meek lowly Jesus," "who although he was rich yet for our sakes became poor," while we insist that the poverty shall all be his and the riches all ours, and while we destroy the fundamental human and social principles which dominated his life and which he declares must control ours. The real shackles that bind us all are those of the spirit. The cross of Jesus Christ must take the place of all other symbols of the essential spirit of genuine religion; and sacrificial service must dominate all other principles of living for man and for nations. Yes, Jesus is showing the world what God is and what man ought to be—and then offering himself as the way of man in acquiring the likeness of God.

Jesus is not just another teacher, even though men should be willing in all lands to accord him the position of supreme teacher. Men are sorely in need of a motive more powerful than that which is operating in them, and of resources of spiritual strength which are not in ourselves. Jesus therefore comes

as the Redeemer, the Regenerator, the Life of man, of a man and of mankind. We need "something more than Jesus as Example and Teacher." We need "not a Sage, but a Saviour, not a Moral Example but a Moral Extractor, not a Redirector but a Regenerator, not truths but Life."

More and more men are recognizing that even the ideals which come to them apart from Christ are not attainable with the resources which they have discovered. The distinguished Tagore has borne testimony to the fact that in India religion has been able to raise men only up to a certain point and then could never carry them over into the attainment of their ideals. There is much to be eliminated from our life before it becomes possible for the resources of spiritual strength to achieve the ideals of Christian ethics. An Indian judge of wide experience testified that he knows "not one who has found." It is an outstanding criticism of Mohammedanism that it has been able in its history to lay hold on more degraded and backward peoples and lift them to a certain stage of culture, morals and social ethics; but not to lead on to the higher goals. It made tremendous advances in the first six hundred years of its history. In the last six hundred it has made no measurable progress among any of the peoples of its earlier achievements. Its level of moral idealism is too low, its standard of social and national ethics too sectarian. It is so in every system men have made. It is not so in Jesus Christ.

It takes nothing short of the power of the crucified Christ to lift men. But it must be the Christ crucified, incarnating himself as a principle and a power within us who become his followers. We must accept his principle if we will receive his gift of life and character. It is by the cross that he has come to rule the world in its ideals. It is not enough to admire his achievement and to approve his teachings. We must allow him, in his spirit, to enter within us and must follow him in this deeper sense of reality. 'If any man desires to come after me, let him take up his cross and follow after me." No one has ever come face to face with Jesus Christ without being com-

pelled sooner or later to deal personally and definitely with him. And when we thus deal definitely with him we realize that we are dealing definitively with him. The course of our life and our destiny have been put in his keeping and determined by his grace. For any man who has seen Jesus, there is no permanent escaping the question: "What shall I do with Jesus that is called the Christ?" To-day it is not only individuals, but all organizations, nations, societies, the world, that are face to face with him; and they must all answer that question. In this intimate face to face relation to Jesus Christ we all more or less seek to evade the basal question, by talking about Christianity and demanding that it shall take an attitude of explanation and defense. We wish to know what it is going to do with the problems that men and institutions and the world are struggling under. Yet, we are, all and each, our own most serious problem. Jesus replies to us in each case: "What will you do with me?" In the end—and that end marks really the beginning of the new life—Christ comes continuously and persistently to the individual man. He calls upon the individual man for faith and for following.

The God of Jesus Christ "is more than law; he is love expressing himself through law. The world is not a court room," nor is it a physical laboratory, nor an office of psycho-analysis, nor a frozen stream of determinism, it is a living, vital society. It is "a family; and the relationship between God and man is not a legal one of ruler and subject, but a filial one between father and son." It is the desire, the offer, and the urgent, inevitable demand of Jesus that we shall so follow him that he may be only the first-born Son of God in the midst of many brothers. The religion of Jesus Christ is, therefore, first of all a matter of the spirit and of the life. Institutions are required to express the life and especially to be the channel for carrying out the will in religion. "Christianity uses ritual, but it is not ritual; it has beliefs, but it is not a belief; it has institutions, but it is not an institution. In its deepest meaning it is person giving itself to Person, life to Life." Those who would follow

Jesus Christ may not, then, dispense with the institution and the organization. But they must seek these from Christ himself. There they will learn always to hold institutions in subordination to the life and to the purpose set before that life. It is not a case of "going back" to the first century to find the form of institutional life; but of going forward to Jesus Christ and with him, and attempting to produce those forms which alone can express and serve the life and the task which he set before himself and holds always before us.

In principle the forms for the life he produces will be the same in all centuries as those his people and his Spirit produced in the first century.

The world is now on trial as to whether it really desires peace—rest—truth—righteousness. The Christ does not give these supreme blessings out of hand and without effort. He comes "to guide our feet into the way of peace"; but we must walk and struggle through the whole road of overcoming, within ourselves and about us, as we go on to reach the goal. It is most significantly written of him, in the one descriptive word of his growing years in the Nazareth home: "he-forged-his-way-forward-continuously in wisdom and in stature and in favor with God and with men." It is with the same vigorous and energetic effort, inspired and imparted by him, that we shall work our way through, with him, to the goal which is his and is to be ours. He continuously says to us "Follow me." It is allegiance, loyalty, to Jesus Christ, to his world view, to his way of living, to his enterprise with humanity that are demanded by him of those who will seek to walk in his way. If the world desires these gifts which he has brought to view and holds now before the gaze of the world it is necessary that we shall have faith in him. And that winning faith is not merely a receptive faith, waiting for the hand of omnipotece to place the gifts upon us and in our midst, or to lift us out of the conditions which we ourselves have produced and to which we have been too closely wedded. The faith that is to make the fact about which we dream and for which we profess increasingly ardent desires, must be

an active, vigorous, working faith; a faith ready to pay the price of any possessions and of all ease in order that we may devote ourselves to the achievement of the ideal. Jesus was constantly seeking to find this type of faith in men and was never satisfied until he felt sure that he had at least a small group of men and women in whom this faith was so present and so powerful as to make it possible for him to entrust himself and his enterprise in their hands. In the case of the great majority of people who professed to believe in him, in the earlier days when belief in him called for no sacrifice and for no great exertion, it is declared that Jesus could not trust himself to them, because he knew what was in men. The faith which Jesus is asking of us to-day in all the lands is a faith which he can trust, a faith which enables him to commit himself and his enterprise, and the world which he seeks to save, to our hands. If we believe in his goal and in his methods then we must commit ourselves unreservedly to him.

In all lands to-day men are saying to the disciples of the Christ: "Sirs, we would see Jesus." The reply of Jesus to-day is the same as that which he gave in the temple in Jerusalem under the shadow of the cross: "Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it shall bear much fruit;" "and I, if I be lifted up from the earth will draw all men unto myself." He is coming to be exalted—lifted up above all that is of the earth; above its civilizations, its governents, its churches. Christ and his saints "rule the earth," by the cross, and by the life of love, and by the message of peace. Wherever and under whatever name and form these appear there is the Christ and there is the Kingdom of Heaven. "To rule the earth" in the sense of Jesus Christ is not to dominate it by force nor to exploit it for the advantage of them that rule it. It is to hold before men those principles and ideals which alone can survive the conflicting forces which make up history; and to incorporate these principles as forces in their own lives even when it means the price of everything, including death. In a recent drama the centurion at the cross is made to say to Mary: "I tell

you, woman, that this dead son of yours, disfigured, shamed, spat upon, has built this day a kingdom that can never die. The living glory of him rules it. The earth is his and he made it. He and his brothers have been molding and making it through the long ages; they are the only ones who ever did possess it; not the proud, not the idle, not the vaunting empires of the world. Something has happened on this hill today to shake all the kingdoms of blood and fear to dust. The earth is his, the earth is theirs and they made it. The meek, the terrible meek, the fierce agonizing meek are about to enter into their inheritance."

This Christ stands now out in front of all the religions, civilizations, theories of men. He is winning their admiration Can we establish and maintain connection with him, in personal life, in religious organization, in social structure? If we can partially—yet really; progressively—yet vitally; hopefully because actually—then have we a way for men—for mankind. He has set before us a goal the Kingdom of God, a perfect social order; a way of life, righteousness and truth and fraternity; a method, love that knows no limit in its reach outward nor downward, nor in the price which it is ready to pay.

He alone is our hope. He is the perfect hope for all. In him we shall know the truth and be free; we shall be born again and know the meaning of life; we shall see God and become the children of the perfect Father.

Book Reviews

I. MISSIONS AND HISTORY.

A History of Christian Thought. By Arthur Cushman McGiffert. Charles Scribner's Sons, New York. 1932. 352 pages. Price $3.00.

Through a long life of toilsome and scholarly work Dr. McGiffert has won an enviable reputation as a historian and interpreter of Christian thought, none more than he. The present volume sustains that reputation and the work of which it is the first volume may well be the crowning achievement of a career of first-rank scholarship and teaching.

The scope of this volume is "From Jesus to John of Damascus". The second volume covers the field of Western thought from Tertullian to Erasmus. It is the author's hope, since his health has been so far restored as to enable him to do remarkably fine work, to continue the story down to our own times. We already know his contributions to this subject in *"Protestant Thought Before Kant"* and *"The Rise of Modern Religious Ideas"*. The world of Christian history is to be congratulated on the renewed activities of this able interpreter and will hope to see the consummation of this undertaking.

It is well known, also, that Dr. McGiffert has a reputation for partisanship. He is not so much historian as interpreter of history. This reputation he also sustains perfectly in the present work. He does not so much write history as use history to support a theory to which he is committed. This is a legitimate, however dangerous method. At every stage the crucial facts are capable of an interpretation other than that which Dr. McGiffert accepts and which he usually states with oracular finality, as if it were the statement of objective fact unquestioned. Thus the history of Christian thought is used to support a liberal form of Christianity that takes a "low" view of Jesus

Christ. Any use of the work must take this into account. It will be at once evident as one reads his presentation of Jesus and the Apostles. Fewer there will be who are sufficiently familiar with later thinkers to detect at once the selective process and the principle of interpretation which guide the course of the discussion. W. O. Carver.

That Strange Little Brown Man Gandhi. By Frederick B. Fisher. Ray Long and Richard R. Smith, New York. 1932. 233 pages. $2.50.

One more book about Gandhi—largely about him, but also about many things. A rather compelling book it is, drawing you on with vibrating life and provoking sentences. It is a book filled with information and misinformation, with profound sense and not a little nonsense—and rather dangerous nonsense unless one already knows India fairly well and the history of India and of the British occupation in India far better than this author knows them. In spite of his twenty-eight years in India, Dr. Fisher has either neglected to study this history in any comprehensive way, or he is temperamentally incapable of a balanced appraisement. He is an enthusiast and a propagandist and such men usually see things in segments. In his "Foreword" the author commends himself as rather unusually qualified to speak of Gandhi and of India, having "had opportunity. therefore, to view each civilization, not only by familiar acquaintance, but through the necessary perspective of distance and comparison." While he professes: "In politics I am pro-Indian but not anti-British" it would be difficult to find a more prejudiced treatment by one making any pretense of non-partisanship. He cannot touch the British side of the situation without bitterness, and he is touching it all the way through. And he adds the offensiveness of excessive claims for American influence for good in India. The sufficient refutation to his reckless charge that any American missionary of independence and outspokenness is subject to expulsion from the

country is the fact that Dr. Fisher was allowed to remain there twenty-eight years, and, presumably, would even now be free to return.

He continues, in stating his attitude, "I am . . in religion a Christian, but not anti-Hindu nor anti-Moslem"; but one comes to feel that he has reserved all his "anti—", which is extensive, for Christianity. It is a rare thing to find a Christian missionary praising the *Puranas,* but Dr. Fisher even goes to that length; and he apparently swallows the Bhagavad-Gita whole, something no discerning moral Hindu would do.

There is very much, very penetrating and very just criticism of Great Britain, of Occidental Christianity, of missionary methods, all of which could be very useful if only it were not exaggerated and stated in such misleading ways. In the use of Comparative Religion and the history of Missions the author makes such blunders in facts as weaken his argument for those who are informed, and as to mislead the uninformed.

So far as the title subject is concerned the uninformed reader would think Gandhi the world's most marvelous saint, and practically without a flaw in character or in strategy. Even his foibles are made out to be deliberate expressions of wisdom. In the face of Gandhi's very distinct denial, Dr. Fisher makes him out about the rarest Christian in the world to-day. Gandhi says that he is a worshiper of Rama and that the Ramayana is his chief religious book, but Dr. Fisher never so much as mentions this, but repeatedly tells us that he is a devotee of Krishna and his Bible is the Gita, which is part of the Mahabharata. He repeatedly lauds Gandhi as a noble Brahman who disregards all caste and takes the untouchable to his heart, whereas his caste by all accounts is not the Brahmanic but the Vaisya; and his failure at the Round Table Conference last winter was more than anything else due to his refusal to agree to any political representation in the National Congress for the 50,000,000 subcaste people.

One might go on indefinitely showing the errors of fact and the perversions of prejudice in this remarkably brilliant book,

a book that may be used for extending the knowledge and insight of any one who has studied India and Missions extensively already. To all such I would heartily commend this book. To any one who does not know Gandhi and India fairly well already I should be compelled to say that this would prove a seriously misleading book. How an intelligent man could live in India more than a quarter century and be so careless of facts is a problem. W. O. Carver.

Alexandrine Teaching of the Universe. By R. B. Tollington, D.Litt. The Macmillan Co., New York. 1932. 183 pages. Price $2.00.

This book is much more than the title and cover page description would indicate. Originally the contents were lectures, delivered at Cambridge University in 1930. The purpose was to set forth the views of the universe as held by the greatest teachers of Alexandria, Philo, Clement, Origen, Plotenus and the Gnostics are considered within certain limits.

However, the lectures are not simply on the "philosophy" of the teachers considered. After an interesting account of the University of Alexandria, with its wide connections and confusions, the author discusses the views of his selected teachers under the subjects: Transcendence, Mediation, The Universe and Man. Because of the implications of these subjects, plus the versatility of the men, and the importance of the period and place, the author has ample opportunity to discuss, in brief compass, a wide variety of topics of perennial interest and value. This he does in an enticing manner, and with the hand of a master

The author is not only perfectly "at home" with his material, but is likewise an artist with his facts. His main purpose is neither history nor biography, but one wishes to confer the degree of historian and biographer of the highest type upon him. These great teachers in their cosmopolitan environment stand out in a perspective so captivating that one wishes to linger with

them as they are here presented. There is so much in these few pages of permanent value, that it is difficult to stress any selected elements. Perhaps it would be well to suggest that the entire volume should be read and reread, and that it should be left close by as a handy reference and a constant stimulation. It is indeed a great, "little book" that will receive, one believes, what it deserves, a wide circulation and study.

F. M. Powell

Porto Rican Neighbors. By Charles W. St. John. Illustrations by Ruth King. New York. Friendship Press, 1930. 98 pages. Price $1.00.

Five stories well told, barring some improbabilities introduced to fill out the purpose. The purpose is to give clear and understanding impressions of Porto Rican children and families in their relations with the dominant Americans! to portray the changes being introduced by American culture and ethical standards. The ignorance, superstition, non-moral ideas of conduct come out quite naturally and the readiness with which these can often be replaced by proper methods in friendly association with high-minded neighbors. It is an engaging and useful little book of stories.

W. O. Carver.

Jason Lee, Prophet of the New Oregon. By Cornelius J. Brosnan, Professor of American History, University of Idaho. New York, 1932. The Macmillan Co. 348 pages. Price $3.00.

Jason Lee was the foremost Methodist missionary to the Northwest country and left a name for heroism, statesmanship and godliness which places him in that first galaxy with Whipple, Whitmas, Peck. His story has been told before. Here it is told finally. Professor Brosnan has sought and studied all available material, printed and in manuscript, books periodical writings, personal letters, including documents not heretofore utilized for the story of Lee.

It is all done with the scientific historian's concern for the accurary and evidence of minutest detail. The documentation is elaborate with fullest citation and the documents are quoted all through. The reader is taken on a course of investigation and research, not merely given the results of scholarly studies.

Lee's work and the experiences and successes of the Mission are told, not omitting the tragic misunderstandings, disappointments and mistakes. It is a valuable document for study of the details of mission policies. W. O. Carver.

The Korean Church and the Nevius Methods. By Charles Allen Clark, D.D., Ph.D. Fleming H. Revell Co., New York 1930. 278 pages. Price $2.50.

Under the pressure of economic distress and the widespread recession of foreign mission support, Foreign Mission Boards and their missionaries are under necessity for reviewing methods and revising plans. The volume under review was not prepared for this emergency, for it was produced as a Doctor's thesis in the year of wild gambling "prosperity", 1929. Nevertheless it is most opportune for the crisis in Missions. It ought to be studied by all members of Mission Boards, all missionary administrators and missionaries. I say this in spite of small hope that more than a tenth of those I include will ever pay any attention to it. My obervation within my own denomination and somewhat beyond leads me to fear that the majority who hold positions on administrative boards do not interest themselves sufficiently to study the terribly important business for which they assume responsibility.

Back to our book. Dr. Clark thirty years ago entered the Presbyterian Mission in Korea where phenomenal success was already marking the Christian cause, then less than two decades in operation in that country. Dr. John L. Nevius had been invited to counsel the missionaries in the beginning days, and his ideas had wielded a determinative influence.

Now after a greater century of active participation Dr. Clark portrays these methods and their modification in the light of experience and growth.

The work is far more than a discussion of methods. It is fairly described as "The most complete history of the Presbyterian Mission in Korea yet written". It might well be entitled "the story of the phenomenal growth of an indigenous church"

Most of Dr. Nevius' methods—none of which was wholly peculiar to him—ought to have been universally adopted half a century ago in all countries, not exclusively but characteristically. They are being used now of necessity in many sections of the mission field. In intelligent study of these methods and their working is a duty to-day. Necessary changes in missionary methods ought not to be made merely by makeshift and opportunely but in principle and with insight and foresight. Dare we hope that this will be the case. This book would greatly help. Other books need study, and extended conferences need to be held by all denominational organizations as they have been held by some. W. O. Carver.

II. THEOLOGY AND PHILOSOPHY.

"The Christian Faith", A System of Christian Dogmatics. By Joseph Stump, D.D., LL.D., L.H.D., President of Northwestern Lutheran Theological Seminary. The Macmillan Co. 1932. 463 pages. $4.00.

This beek was written primarily for use as a textbook in Lutheran schools, but there is a simplicity of style and language, along with a connectedness of discussion and a thoroughness in consulting the sources, that make it useful to pastors in preparation of sermons, and to laymen in seeking a clear understanding of the doctrines of the Lutheran Church. There is little that is new or different in it, aside from the freshness of expression. The Lutheran viewpoint determines every position.

Baptism is a sacrament in and through which grace is bestowed by the Holy Spirit. Infant baptism is justified on the following grounds: there were many children in the nations that Jesus commanded the disciples to baptize; children are by nature sinful and need the grace of God that comes in baptism; Christ commanded that little children should be brought to Him; Christ declared of little children that "of such is the kingdom of God"; Peter declared that the promise is to the children as well as to the adults (Acts 2:38, 39); Circumcision, which was the Old Testament type of baptism, was administered on the eighth day; and the New Testament shows that the apostles baptized the families of converted people (Acts 16:15, 33; 1 Cor. 1:16). The Lord's Supper is presented in the usual Lutheran way.

The chief advantages of the book to a non-Lutheran are: it gives a clear and easily followed statement of the Lutheran position; and it gives a long bibliography classified by subjects.

H. W. Tribble.

"The Christian Faith in Modern Light." By R. J. Campbell, D.D., Chancellor and Canon Residentiary of Chichester Cathedral, and Canon-Teacher in the Diocese of Chichester. The Macmillan Co. 1932. 192 pages. $1.75.

Here are twelve lectures that attempt to set forth a "Way of Renewal of Christian faith and life in the present difficult and perplexing period." The author has attempted to show what the Christian belief is on the vital subjects treated and to relate this belief to present-day knowledge and experience. The subjects discussed are: Religion and Life; Varying Conceptions of God; Jesus Christ and the Modern World; Human Nature and its Needs. The Quest for Reality; The Mystery of the Incarnation; The Historical Christ, Modern Critical Theories; The Influence of Belief in Christ upon Belief in God; Christianity as a Way of Life; The Mystery of Evil; The Meaning and Scope of Redemption; and The Supreme Experience.

The subjects are listed here because they are timely and the statement of them will elicit interest in the book. Each chapter represents wide reading on that subject, and quotations are given from recognized writers and their books listed. The treatment given is condensed to the limit, and yet it is easy to read. The book is neither original nor profound, nor is it a definite construction of a particular position, but it is a worthy guide through a wealth of books and views and theories Dr. Campbell has studied widely in preparing these lectures, but he keeps the reader in a definite path.

Having read this book I would not want to be without it. It will remain on my desk a long time and be consulted often.

H. W. Tribble.

"Stars, Atoms and God." By Harris Elliott Kirk. The University of North Carolina Press, Chapel Hill, N. C. 1932. 100 pages. $1.00.

This book contains the substance of the McNair lectures given at the University of North Carolina in May, 1931, by the minister of Franklin Street Presbyterian Church, Baltimore. It makes delightful, refreshing, and informing reading. It is by nature (of being) a guide to the philosophy of science that is holding the center of the stage in current philosophy. The subjects of the three lectures are: Stars to Atoms; Atoms to Mind; Mind to God.

Many of us have difficulty in mastering the weightier books by Eddington, Jeans, Whitehead, Milliken, Alexander, and others, nevertheless we want to know what it is all about; and especially do we want to know what is the central trend in this newer type of philosophy. The author of this book has attempted to answer that need by giving us a guide through much of the source material that has been made available within recent years. And he has performed his task well. In his discussion he gives a brief, but a very clear, outline of the chief theories in astronomy and physics, showing how the stronger

and more recent views are in support of belief in a personal God. I should say that the book is worth many times the price.

H. W. Tribble.

"Organic Idealism." By Prof. E. E. Richardson, M.D., Ph.D., George Washington University. Published by The Society for Philosophical Inquiry of Washington, D. C. 1932.

This pamphlet contains an address given by Dr. Richardson, who since 1914 has been head of the Department of Philosophy in the George Washington University, before the Society for Philosophical Inquiry. In setting forth his position, which he calls Organic Idealism, the author gives a brief statement concerning materialism, subjective idealism, dualism, and transcendentalism. He bases his view upon the relation between the subjective knower and the objective known, which relation is organic "in the sense that the meaning of one element here involved is found in the other". He makes use of a Christian approach to the philosophical problem of knowledge, and follows it with clear analysis. One agrees with the wish that the author may expand his lecture into a book.

H. W. Tribble.

III. APOLOGETICS AND SOCIOLOGY.

Highways to International Good Will. By Walter W. Van Kirk. Published by the Abingdon Press. 190 pages. Price $1.10.

"The consummation of permanent world peace waits upon the universal recognition of the unity of mankind." Beginning this the author of this volume proceeds to show in thirteen fine chapters the highways along which mankind is traveling toward that end. Without blinking the colossal difficulties in the way the outlook is one of optimism as the movements in education,

economics, diplomacy, humanitarianism, science and religion are reviewed. Large hope also is based on the youth movement and the aroused conviction and activities of the church. The fundamental irreconcilability of Christianity and militarism is trenchantly put. The contrast presented is in part as follows: "Militarism believes in the ultimate triumph of force. Christianity believes in the ultimate triumph of love. Militarism believes in a divisive nationalism. Christianity believes in a cooperative internationalism. Militarism believes in the inevitability of armed conflict. Christianity believes in the attainability of an enduring peace with justice. Militarism believes only in the rights of one's own. Christianity believes in the rights of others. Militarism believes in and worships Mammon. Christianity believes in and worships God. Between these two a chasm yawns deep and wide, and all the sophistries of time and eternity cannot bridge the gulf that separates the spirit of war from the spirit of the Risen Lord."

The book is well written. It is a storehouse of information concerning the peace movement and the present set up of international relations, and should be useful to all who want to have a part in casting out the demon of war.

J. B. Weatherspoon.

The Modern Pilgrimage: The Story of Donald Hankey. By K. G. Budd. New York, 1931. Charles Scribner's Sons. 149 pages. $1.50.

This story of the famous "Student in Arms" might well be called 'the search of a soul for self-realization in sincerity'. The Story of Hankey has been told before, more than once. Here we have the biography from the standpoint of the inner struggles and expanding of a self as it expanded by conscious effort to know and understand itself, God in Christ Jesus, other men and the true meaning of religion.

It would seem that Hankey was dominated by two growing passions—for genuineness in his own motives and actions; and helpful understanding of his fellows, especially of the common

fellow. In the pursuit of these passions he faced inevitably the conventions, the class consciousness, the professionalism that organized social life can never wholly escape. The saviors of society are those who can see and overcome these hindrances without morbidness in themselves and without blind hatred of the professional and the conventional. Here is one who achieved rarely even if not completely. W. O. Carver.

Seeing Ourselves Through Russia. Edited by Henry S. Hodgins. Published by Ray Long and Richard R. Smith. 110 pages. Price $1.25.

This little book is unique in the method of its composition. In a graduate school, known as Pendle Hill, interested particularly in the study of social relations, Dr. Hodgkins directed a small group in the consideration of the Russian experiment in Sovietism. The method was as follows: "A subject was developed in the class from the historical point of view. The results of the Russian experiment and the outline of the theory lying behind it were analyzed, criticised, and evaluated as far as material permitted. When the subject had been discussed from various angles we noted the questions which demand further thinking or which an intelligent observer would wish to have answered. Then one member of the class, with these questions before him, drafted an outline for a chapter which was brought into the class and criticised. Subsequently the same member brought in a draft chapter which underwent further critical study." Thus we have the fruits of the study of a disinterested group, not bent on propaganda, but on reviewing the facts about Russia and comparing them with American and English life and problems. Here and there also the various situations are viewed in the light of the teachings of Jesus which members of the class were studying at the same time.

One chapter gives a brief and illuminating sketch of the background and history of the Russian Revolution. Then follows a discussion in eight chapters of problems which Russia

suggest to the rest of the world. The chapter headings are cast in the form of questions: Is equality possible? Have we the right to own? Why do men work? Dare we be free? Should we punish? Is the family doomed? Is religion played out? The final chapters discuss the principle of cooperation and the question of what in Sovietism can be accepted and what must be rejected. At the end of each chapter are references for further study. There is also a selected bibliography representing various views of Sovietism. In keeping with the title of the book there is a constantly recurring comparison of pre-revolution and past-revolution conditions with trends and practices in America. For example in discussing the Communist ideas and laws relating to marriage, family life and divorce, the modern American situation is described as being such as to raise for ourselves as well as for Russia the question, "Is the Family doomed?"

There is to be found a great store of information about conditions in both countries, but as a study of the theory of Communism it is only introductory. As a challenge to America to be on guard against principles and conditions that lead in the direction of revolution it is an eye opener.

J. B. Weatherspoon.

Christ Within. By Gerald B. Winrod, D.D., Author of "Science, Christ and the Bible", "The Keystone of Christianity", Editor of "The Defender" and "The Spaniard Defender". Fourth Edition. New York, 1932. Fleming H. Revell Company. 138 pages. Price $1.25.

The title is that of the first of four "Lectures", the other three being entitled "Modernism"; "The Mark of the Beast", by which the author means 'Evolution'; "Jonah and the Whale".

If this work did not seem to a goodly number of people to "meet a need" it would not have reached a fourth edition It is of the popular lecture type by which the traditional concepts of the Gospel are set forth and emphasized, and by which

a popular, emotional apologetic is conducted. The title lecture occupies more than a third of the space and covers much ground without very much logical order. There is exposition, illustration, story, invectives, appeal, argument.

The other three Lectures are such as one would expect from an eloquent dogmatist who was very sure of his ground and very much in earnest, who discusses "science" and "criticism" without any first hand knowledge of either and without critical care to get his facts and arguments either exactly accurate or quite up to date.

In the chapter on "Modernism" more than four pages are occupied with the fictitious "Pilate's Report to Caesar of the Arrest, Trial and Crucifixion of Jesus" which Dr. Winrod tries to convince the reader he had verified as genuine! !

The reading is very interesting, to a rather large group of readers would prove very gratifying. Its value in defense of Christian teaching and history is very doubtful.

W. O. Carver

Common Objections to Christianity. By the Rev. C. L. Drawbridge, M.A., with a Survey of the Leaders and Literature in the Conflict Between Christianity and its Opponents by Edwin Lewis, Professor of Systematic Theology and Philosophy of Religion in Drew University, New York. 1932. Samuel R. Leland. xxix and 278 pages. $3.25.

Apologetic treatises nowadays are nearly all partial, covering only some part of the field. This is natural and such books have the advantage of a more thorough treatment of some phase that is possible in a more comprehensive survey. We need some volumes covering all the main aspects. This is such a volume, one of the more recent. It is in the main very satisfactory. No work can wholly satisfy, for our minds all have their peculiarities.

Mr. Drawbridge is an experienced apologete, having spent much time in this line of work. He has studied the common man in his religious attitudes in the public parks of London, and

elsewhere in England, where multitudes gather and "both hear and ask questions." A speaker faces "hecklers" and all restraints are removed. Men speak out their worst doubts and ask their boldest questions about religion, God, morals, everything.

With a good equipment and out of mind experience this work was produced. In sixteen chapters the principal "common objections" are stated with a clearness and frankness that the skeptics would themselves approve. The answers are presented with as much fullness as the limits of space permit. The answers are logical, direct, fearless. There may sometimes seem to have rather too much reliance on "cold logic" and mere refutation. The tone might sometimes be more persuasive, with somewhat more of sympathetic appeal. Still, as intimated above, one can't expect to get everything in a single volume. The work is English, to be sure, but most of it fits the American needs well.

I am using this book with my Seminary class this session.

W. O. Carver.

Sex, Marriage and Religion. By Alec R. Vidler, M.A. Published by Macmillan. 148 pages. Price $1.25.

Here is a straight forward discussion of problems of sex and marriage in the light of Christian morality. The writer, who is unmarried, describes himself as "an ordinary member of the younger generation who is trying to face these problems fairly and squarely, and who is free from any improper prejudice in favor of tradition and also from the illusion that a thing is good because it wears the garb of novelty." He stands squarely for Christian moral teaching and the duty of Christianity to make up its mind and speak out on these matters

Four problems are discussed, divorce, the respective status of men and women in marriage, extra-marital relations, and the use of contraceptives in mariage. And the chief conclusions are that (1) Christian marriage is indissoluble; (2) under certain

conditions a married couple ought to separate, but neither is free to marry again during the lifetime of the other; (3) there is urgent need that the church should undertake a far more thorough preparation of its members for marriage, and should give much fuller and clearer teaching about the whole subject; Christians ought to treat marriage as an equal partnership between husband and wife; sexual relations are always and absolutely wrong for those who are not married, sex and parenthood and family life being together in the best tradition and moral teaching; contraception may be morally justified, but should not be practical except after medical and spiritual advice.

In a day when many books have only the biological outlook it is a tonic to read one that has respect not only for science but for morals and religion, and sees more in marriage than mating by personal contract. One does not have to accept every conclusion to be grateful to this author for basis and procedure of his discussion. J. B. Weatherspoon.

Christian Science in the Light of Holy Scripture. By Wilkinson Riddle, F.R.S.L. Marshall, Morgan & Scott, Ltd., London and Edinburgh. 96 pages. Price 2|6.

The author had a rather curious notion of preparing his discussion. Most diligently he studied Mrs. Eddy's and other authoritative Christian Science works, but not at all the works of criticism of Christian Science. There are, of course, many able works here and some exactly similar in method and largely similar in material. The tone and content make this one of the best such works for its purpose. It is, to be sure, very easy to show the contradiction between the two systems and to show the gross misuse which Christian Science makes of the Christian Scriptures. This author does it with skill and in a disarming spirit. He indicts Christian Science as a practical religion as having "no message for the poor and outcast"; "no Gospel for the heathen"; no capacity for a "redemptive mission in the East End of London." W. O. Carver.

Challenged. By Caroline Atwater Mason. Published by Revell. 100 pages. Price $1.00.

This is an interesting story written for the purpose of revealing some of the practical problems encountered here and there by those who favor the Eighteenth Amendment. A young editor of a "wet" newspaper faces dismissal because of his "dry" views; his struggle; his wife's part; the lost job; unexpected wants; recovery and a new experiment;—through six interesting chapters, facts in the form of fiction reveal the heart of the liquor opposition, and challenge newspapers and business in general to face the problem on its merits. Boys and girls will be delighted with the story. J. B. WEATHERSPOON.

IV. EDUCATION AND BIBLICAL.

The Church School Come to Life. By Mildred Hewitt. The Macmillan Co., New York. 1932. 341 pages. Price $2.50.

Within the past few years there has been a vast deal of discussion of "the New Education." The leaders of educational thought have told us with great emphasis that education is no longer transmissive, static, stereotyped, content-centered; but that education is experimental, dynamic, forward moving, pupil-centered. We read these books and listen to these lectures; then we go into class-rooms to find that educational method is just about what it has been for generations, with little or no actual application of the newer ideas to school room situations.

Miss Hewitt believes that this is largely true because we have simple, practical methods and materials for the carrying out of the traditional program whereas comparatively little has been done to reduce to workable form this newer theory of education as living. In this book she undertakes to outline practical plans and programs, and to suggest available materials,

by means of which the vital, so-called modern conception of education may be put into practice in the average church school. The value of her work lies in the fact that, having pretty thoroughly imbibed the spirit of Columbia University, she has translated the new educational philosophy into church school terminology, and sought to work it out in her capacity as secretary for church schools in the Department of Religious Education of the National Council of the Episcopal Church in New York.

The book makes refreshing reading, although it is not very convincing. The trouble about much of this delightful theory connoted by "the New Education" is that somehow it just doesn't work in the typical Sunday school. Perhaps this is the Sunday school's fault; perhaps it is the fault of a misconception of the Sunday school's true function. At any rate, we need more books like this, based on actual experience and not simply on professors' lectures, showing how the best in the newer theory can be actually put into operation in a local situation. Miss Hewitt has rendered a valuable service., even though we may not agree that her plans are practically valuable.

G. S. Dobbins.

Pastoral Psychology. By Karl Ruf Stolz, M.H., Ph.D. Cokesbury Press, Nashville, Tenn. 1932. 259 pages. Price $2.00.

Psychology used to be thought of as a sort of "black magic," dealing with the mysterious, the sub-conscious, the abnormal. Then psychology came to be thought of as "the science of consciousness," whatever that may have meant, with special emphasis upon the so-called "mental faculties." Latterly, psychology has been brought into the laboratory, and made the servant of business, of medicine, of education, of religion. It is remarkable how books have multiplied recently on the subject of applied religious psychology. The psychological investigations of Starbuck, Coe, Pratt, Ames, Leuba, and the like, were in the interest of what might be called "pure science."

But with the decrease in the number of books of this type, there has come a very great increase in the number of books dealing with the practical application of the principles of psychology to every-day life, particularly in the realm of the pastoral function.

The volume by Dr. Stolz is perhaps the most comprehensive and detailed of any treatise which has yet appeared undertaking to put at the disposal of the pastor the knowledge and methods which have emerged from a study of the application of scientific psychology to religious work. The author begins by pointing out the difference between the psychological approach to pastoral work and the old theological or empirical approach. He sets out clearly the new view of the meaning and development of personality, traces the development of personality in children, discusses the mental hygiene of adolescence, and undertakes to reduce to types the several varieties of personality as it manifests itself religiously. He raises the question as to whether adults can be reconstructed, and has a sound discussion of the religious transformation of adults. He then points out the function of religion, following largely Stratton in his more or less familiar "Crisis Psychology"—that religion emerges at the point of tension and conflict. Especially valuable is Dr. Stolz' discussion of "the complex," and of what he prefers to call "the inferiority disposition." There is a fine sermon involved in the excellent chapter on "Fear".

The apparent weakness of the book is that it gives practically no consideration to the supernatural element in religion, nor to a recognition of the objective reality of God. In the author's scheme, there is little need for Jesus or the Holy Spirit, and the idea of God is wholly adequate as a substitute for God himself. Religion is a psychological stimulus which brings about an appropriate response. The business of the pastor is to devise situations which will bring about desired responses as a result of which the individual will become better adjusted to his environment. Religion, including worship, prayer, faith, fear, love, etc., is a powerful means to certain de-

sired human ends. It is therefore to be utilized scientifically and effectively, and the pastor who knows how to do this has gone far toward mastering the pastoral art.

Aside from this mechanistic assumption, however, the book contains a wealth of ideas full of practical value. The pastor who knows how to discriminate between the essential and the non-essential will find this book both interesting and profitable.

G. S. Dobbins.

Introduction to Religious Education. By J. M. Price, General Editor; L. L. Carpenter and J. H. Chapman, Associate Editors. The Macmillan Company, New York. 1932. 476 pages. Price $2.25.

It is rare that a text book of composite authorship proves gratifying and permanently valuable. As a rule, such a book tends to be disjointed, fragmentary, lacking in unity and design, hence more of a scrap book than a well-organized discussion.

This book, however, is distinctly an exception. The editor, together with the associate editors, has displayed unusual skill in the selection of the twenty-seven topics on which twenty-seven separate writers present their discussion, and has then integrated the whole so as to give to it a real unity. The publishers state that "the purpose of the book is not only to introduce the student to the whole field of Religious Education, but also to show him its value, and give him practical points on various phases of the work." The book is intended primarily as a college text, and fills a long-felt need. It is evangelical in viewpoint, reverent in its attitude toward the Bible and the fundamentals of the Christian religion, and is thus made acceptable in the most conservative circles. At the same time it reflects modern thought in education and impresses the trained teacher that those who have contributed to the book are thoroughly acquainted with modern theory and practice in education.

The comprehensiveness of the discussion is indicated by the three divisions of the volume. The first division deals with "Orientation"—an introduction of the reader to the general situation which we now confront in Religious Education, and the new points of view which are being emphasized. Part Two deals with "Principles"—setting forth the underlying philosophy of Religious Education as broadly conceived, and indicating the methodology which has been developed to attain the objectives thus conceived. Part Three is concerned with "Institutions"—the agencies through which Religious Education is to carry out its program, the home, the church, the school, the press, etc.

Notwithstanding inevitable weaknesses that grow out of composite authorship, this book will no doubt commend itself to teachers in high schools and colleges, as well as to advanced students of Religious Education, as being perhaps the best available text covering in one discussion the entire field of modern Religious Education. G. S. Dobbins.

Building a Girl's Personality. By Ruth Shonle Cavan and Jordan True Cavan. The Abingdon Press, New York. 1932. 175 pages. $1.50.

Looking at a shelf of books immediately in front of me as I write, I count twenty-eight volumes dealing with adolescents. Of these twenty-eight, twenty-four are primarily concerned with boys; four deal with girls. It is rather remarkable how boys have monopolized the attention of writers on adolescence. For the reason that it is a discussion of the teen age girl and her problems, with only incidental mention of boys, this book at once attracts the attention of the student of youth. Opening the book, the reader is soon fascinated by the style, the insight, the wealth of illustrative materials, the practical and helpful suggestions which characterize this excellent discussion. It is sound psychologically, frankly modern in outlook, and deals with issues that one at once recognizes as vital to the lives of

the girls of to-day. The chapter on "How Personality Develops" is worth the price of the book. If it could be done, every father and mother of a teen-age girl ought to be compelled to read the chapter on "The Girl and Her Family." What intelligent girl would not welcome the reading of the chapters dealing with "Marriage and the Job," "Friendships," "The Mind of Youth," "The Emotional Balance Wheel," "An Adequate Philosophy of Life?" The style is popular rather than technical. The book might well from the basis for a series of discussions with a group of girls under the guidance of a thoughtful leader with sympathy and discrimination.

G. S. Dobbins.

The Way Forward. By Robert S. Brookings. Published by the Macmillan Company. 97 pages Price $1.00.

In this book the founder of the Brookings Institution presents his solution for the economic problems of the world. There are chapters on Capitalism in Evolution; The Way Forward for Industry in the United States; The Way Forward for Agriculture in the United States; The Way Forward for Europe; The Way Forward for Russia.

The author believes that distribution based on social justice is the main problem of the world. "The unequal distribution of wealth under what is known as the capitalistic system makes it clear that radical readjustment is essential, both ethically, to satisfy the just criticism of the workers, and economically, to bring about a more equitable distribution of wealth, making possible increased mass consumption, and so more nearly balancing our improved system of production." This readjustment does not require the acceptance of communism, but "a modified capitalism which more clearly defines risk and more justly divides profits." The modifications he has in mind would be effected by a new system of federal incorporation of industry with restrictions as to concentration of ownership and

provisions for stock and profit sharing by management and workers. Europe's salvation is seen to be in an economic union. Russia has not presented a solution of the problem and in its sacrifice of the family and religion in the campaign to enthrone communistic principles success is made impossible. "Liberty and individuality are the indispensable essentials of economic efficiency, and in the end the communist experiment will serve as an ample demonstration that the very best machinery is nothing but a dead investment if the men behind these machines are deprived of personal freedom and incentive, and denied such stimulating moral influences as the family and religion."

J. B. WEATHERSPOON

Pastoral Psychiatry and Mental Health. By John Rathbone Oliver, M.D., Ph. D. Charles Scribner's Sons, New York. 1932. 330 pages. Price $2.75.

In 1932 Dr. Oliver delivered the Hale Lectures at the Western Theological Seminary in Evanston, Ill., on the subjects indicated by the title of this book. So exceedingly valuable were these lectures that the demand at once arose for them to be elaborated and brought out in book form. The author is a practicing psychiatrist, a medical historian, a lecturer, and an Episcopalian minister. He is a graduate of Harvard, studied medicine at the University of Innsbruck, Austria, where he received his M.D., and later received his Ph.D. from John Hopkins. For thirty years he has been an ordained minister of the Protestant Episcopal Church.

Within recent years a remarkable interest has developed in applied religion psychology. Since Hadfield's "Psychology and Morals" there has been a steady stream of books undertaking to show how the religious worker can make use of psychology for his special purposes. Most of these books have been a disappointment. The thoroughgoing psychologist has known little of religion and of the pastoral viewpoint; and the busy pastor, writing on the subject, has known all too little of scientific psy-

chology. Here, then, is an unusual combination—a veteran minister who is a recognized authority in the psychological field.

Dr. Oliver does not propose to turn the pastor into a psychiatrist. He knows full well the danger of an untrained pastor seeking to deal as an amateur with matters so difficult and delicate that they baffle even the most skilled professional practitioner. His effort is to give a viewpoint, a method of approach, an insight into human nature, an understanding of abnormalities and aberrations that will enable the pastor to deal more helpfully and successfully with the many types of people whom he touches, and who need more than preaching to guide them safely through their difficulties.

The author carefully steers clear of theological implications, confining himself to the discussion of mental illness, mental maladjustments, the sexual factor, and the place of religious faith and practice in the restoration to normal of those who have become mentally unbalanced, or morally perverted, or religiously disturbed or nervously diseased. The non-technical character of the language employed makes the book at once available for one who has had no special training in psychology. The trained psychologist finds himself on familiar ground as the author translates demonstrated facts and tested psychiatric methodology into pastoral language that shows him to be as much at home in one realm as the other. The discussions are illuminated by scores of incidents that have excellent homiletical value. All in all, while the book by no means covers the whole field, it is perhaps the best extant discussion of the application of psychological principles to the work of the pastor.

G. S. Dobbins.

Educating for Citizenship. By George A Coe. Charles Scribner's Sons, New York. 1932. 204 pages. Price $2.00.

For more than a century the public schools of the United States have held out as one of their chief objectives the educating of boys and girls for citizenship. The citizenship aim has

served as something for a moral equivalent of the older religious aim, the substitution being made necessary by the principle of separation of church and state At high school and college commencements, and in all sorts of conventions of teachers, the aim of educating for citizenship has been magnified, and the American public has been led to believe that our schools are actually achieving this aim.

Professor Coe frankly challenges this assumption. "Have we any schools of citizenship?" he asks, and then boldly answers, "Theoretically, yes; in practice, no." His fundamental thesis is that citizenship education is character education. He points out that until recently almost no attention has been given in the public school system to a vital program of character education, the conception of citizenship training being confined largely to text book study of such subjects as Civics, Government, Political Economy, and the like; the observance of patriotic days and the compelling of children to listen to fervid oratory. Recently however, the character education movement in America has assumed significant proportion, and it is to this movement that we are to look hopefully for genuine education for citizenship.

The discussion that follows is both gratifying and disturbing. Professor Coe has little regard for the sanctities of tradition, and proceeds to demolish many of the assumptions upon which we have proceeded in our American school system. One virtue of Professor Coe's radicalism is that he never tears down without having immediately at hand for reconstruction. He would bring into the public school system a program of character education that would be as far-reaching as the curriculum itself, not as a substitute for Religious Education but as essentially Religious Education itself. In other words, character education becomes the common ground upon which the public school and the church can stand, as both work together for certain great ends that are both religious and political. Thus the chasm is to be bridged between "secular" and "religious" education, as the church and the school join hands in this high type of

citizenship education so imperatively demanded by our present social and political order.

Professor Coe has written few books more stimulating than this. Of course the reader will not agree with him at every point; but it is for this very reason that the book is so gripping and stimulating. Dr. Coe has written this book after having passed his seventieth birthday, thus proving his own contention that the adult mind need not fossilize because of the mere fact of advancing age. If you want something to chew on that will test your power of mental digestion, get this book!

G. S. Dobbins.

The Memoirs of St. Peter. By James A. Kleist, S.J., Ph.D., Professor of Classical Languages at St. Louis University. The Bruce Publishing Co., Milwaukee. 1932. 217 pages. Price $2.50.

The subtitle is "The Gospel according to St. Mark, Translated into English." There are several fine pictures. There are introductory chapters about Mark, the Gospel, Marcan Art, and features of the New Translation. After the Translation come some brief notes and theological comment. The whole is brightly done in this rough accord with Roman Catholics views as: "In consequence of the Hypostatic Union, Mary is truly the Mother of God". I should say rather she was mother of the Son of God. A. T. Robertson.

St. Paul's Life and Letters! By Andrew C. Baird, D.D., B.Sc., Regins Professor of Divinity and Biblical Criticism, University of Aberdeen. 1932. Charles Scribners' Sons, New York. 141 pages. Price 40 Cents.

This delightful little book belongs to the "Primers for Teachers and Senior Bible Class Students" edited by Rev. George Henderson, B. D., Monzie, Scotland. The Scotch surpass the world in careful teaching of the Bible to the young. The result

is that they have the most intelligent church membership and the most efficient preachers in the world on the average. This book is written in a clear style with full knowledge of the complicated data and with fairness in matters of dispute like the date of Galatians which Dr. Baird puts from Ephesus about A. D. 54 in the third mission tour. He rightly identifies the confession in Jerusalem of Acts 15, with that in Galatians 2 about A. D. 49. He accepts the genuineness of the Pastoral Epistles. It is a most excellent handbook to put in the hands of young people who may wish to make a start in learning the life-work of Paul the Apostle. A. T. Robertson.

Psalms. Volume 2. By W. Graham Scroggie. Harper & Brothers, New York City. 191 pages. Price $1.25.

A great host of readers who have used volume one of this series will be anxious to see this new book. Dr. Scroggie, the great Scottish preacher, has done a real service for Bible lovers during the past few years through his comments on Scripture texts. His scholarly treatment appeals to all those teachers who believe in accurate study. His reverent attitude makes possible fines distinctions and spiritual interpretations that challenge the soul.

Every teacher and preacher should have these two volumes on the Psalms. Kyle M. Yates.

The Pastoral Ministry. By Hampton Adams. Cokesbury Press, Nashville, Tenn. 1932. 173 pages. Price $1.00.

Here is a refreshing little book out of the heart of a young minister who makes no pretention to being a psychologist, and modestly disclaims any "scientific viewpoint." After ten years' experience in the pastorate, he now looks back over his seminary education, and discovers that he has learned some things by experience that his teachers did not emphasize while he was

in school. He proposes to bridge the gap with these notes which he himself has prepared as a result of actual pastoral contacts, and he offers them as a sort of addendum to his theological education. How is the pastor to go about establishing the pastoral relation? How hold together the family of Christ? What is right and expedient? How do pastoral callings? What is the pastor's responsibility when death comes to a home? How make the most of the wedding ceremony? How deal with the various age and sex groups in the church? How relate pulpit ministry to parish ministry? These are questions that the busy pastor is having to answer every day, and Mr. Adams' simple, practical discussion is both stimulating and suggestive.

G. S. Dobbins.

Looking Beyond. By William Evans, Ph.D., D.D., Chicago. 1932. The Bible Institute Colportage Association. Ornamented Paper. 60 pages. 40 Cents.

In five chapters the challenge and appeal, the promise and assurance of future life are here presented. The Scripture foundation for the whole, quoted in full, (but for a typographical error) at the beginning, is 2 Cor. 4:7-5:10. Each chapter is then headed by a section from the longer passage and in the body of the discussion other scriptures are introduced.

"Life's Great Need" of future compensations and rectifications is the burden of Chapter I. "That This Life Is Not All" is emphasized in Chapter II. Chapter III, dwells on Paul's "Cheerful View of Death." "The Earnest of the Spirit" is the topic of Chapter IV, which develops much pertinent truth but in this case almost all of it based on a wrong interpretation of Eph. 1:11-14. The closing Chapter deals with "Our Future Reward". It is all enlivened by illustration, anecdote, poetry and makes a very useful brochure. W. O. Carver.

V. MISCELLANEOUS.

Through Experience to Faith. By Frederick K. Stamm. New York, 1932. The Abingdon Press. 214 pages. Price $1.50.

A set of vigorous chapters, in the style of addresses, ten in number, in addition to a ten page "Introduction" this is a good volume, especially for young people.

Its title suggests the fact that its faith is pragmatic, distinctly so, as contrasted with intuitive or traditional; yet it is not lacking in grip and courage It has a strong and challenging moral message without going the length of the evangelical demand.

It's attitude toward youth is one of large and understanding sympathy but at the same time insisting that they must accept responsibility and not stop with claiming freedom.

Like so many other current writers and speakers Mr. Stamm loves to contrast former religious ideas and teachings with present views, and carries this to an extent which will seriously mislead young people who know only their own generation—and that quite imperfectly—and have no knowledge of the previous generations. I am often made to wonder, as in this case, under what sort of environment and associations a writer grew up to get such bizarre notions of what our fathers and mothers thought of religion, the Bible, God, salvation.

The author also falls into the snare, which catches so many, of dealing with this new generation and its predecessor generation as if some sort of distinct separation maintains. One would think that a generation is born all at once and grows up; then some twenty-five to thirty-five years later another group and that we have thus successive groups of people coming upon the stage of history. This is one of the most subtly vicious forms of thinking. Of course one needs only to top and think for one moment to see the fallacy; yet it continues to serve the orators

and rhetoricians and to mislead young people. Who are the "young" people, after all?

While the author could have gone farther, in each chapter, one has no right to demand everything of an author and nearly all he says is not only true and well said, but is wholesome and calculated to do needed good W. O. CARVER.

The Defeat of Fear. ..By Henry Howard. Published by Revell. 217 pages. Price $2.00.

This is a timely series of addresses and Bible studies by the pastor of the Fifth Avenue Presbyterian Church, New York. There are six brief addresses on the subject of fear, dealing with the dread of life, of adverse circumstance, or carrying on, of death and discovery. There is also a beautiful and challenging exposition of Paul's immortal injunction: "Whatsoever things are honorable, whatsoever things are just . . . think on these things." A good book for those who like seriousness, substance and spirituality. J. B. WEATHERSPOON.

Snowden's Sunday School Lessons, for 1933. By James H. Snowden. The Macmillan Co. 425 pages. Price $1.35.

Dr. Snowden, through the years, has put Sunday School teachers in his debt by sending out his compact, and at reasonable price, "Annual Helps". This is the twelfth annual volume. The same general plan is followed in this, but the passing years of the gifted author have served only to enrich his experience, to increase his insight, to expand his sympathy, to quicken his research, and withal, to crown him in head and heart as an interpreter and *teacher* of God's Word, *par excellence.*

To those who have used these "Helps", their absence would be a distinct loss; to those, who, for any reason, have not had their stimulation and suggestion, this twelfth volume offers a

rare treat and, one believes, a "new day" in Sunday-school teaching.

In this volume the preacher who teaches speaks out of a wide experience, prolonged study, and an unusual gift for interpreting Scripture and human nature. One wishes that every Sunday-school teacher may share the blessing and inspiration that this handy volume will give throughout 1933.

F. M. Powell.

The Teachers' Commentary. Edited by Rev. Hugh Martin, M.A., in collaboration with Professor T. H. Robinson and Professor L. W. Grensted. Harper and Brothers, New York City. 430 pages. $2.50 net.

Bible School teachers will be interested in this new volume prepared especially for them. Dr. Martin has enlisted the cooperation of forty-two scholars who have written special articles on the more important subjects that come before the teacher. Maps, diagrams, illustrations, bibliographies, indices and chronological schemes make it valuable for any one who wishes to find and learn quickly the essential matters connected with a lesson.

Some of the articles in the Old Testament section are written from the point of view of the more radical school of Old Testament criticism. Our readers will not agree with a number of things said. But in the midst of it all there is much that is valuable for the capable teacher.

Kyle M. Yates.

Charge That To My Account. By Dr. H. A Ironside. Published by The Bible Institute Colportage Association. 122 pages. Price 75 Cents.

This volume contains twelve sermons from the pen of Dr. Ironside of the Moody Church, Chicago. They are written in a single and attractive style, sounding the evangelistic note throughout. There are also many helpful illustrations.

J. B. Weatherspoon.

Morning Sermons. By G. H. Morrison. Published by Fleming H. Revell Company. 250 pages. Price $1.75

The name of Dr. Morrison has been well known among readers of sermons for many years and preachers everywhere welcome another volume bearing his name. For a time before his death he wrote the brief devotional sermons for the *British Weekly,* a fine collection of which appeared last year in "The Ever Open Door." In the present volume we have for the first time a group of his morning sermons, full of the usual devotional value and rich suggestiveness. An interesting feature of this collection, revealing a hitherto unnoticed practice of Dr. Morrison, is the presence of two series of sermons, one of which contains nine and the other four. In them stories of Abraham and Nehemiah are retold with a wealth of application to our own situation and needs to-day. Other sermons are based on texts from the Psalms, Songs of Songs, Isaiah, Matthew, Mark, John, Paul and Peter. J. B. WEATHERSPOON.

The Good Earth. By Pearl S. Buck. New York, 1930. The John Day Company. 375 pages.

It is too late to review this. It is sufficient to note its continued popularity which is wholly justified by its content and form. The volume before me is from the twenty-second printing, April, 1932, within less than eighteen months. It makes China real in a way unsurpassable and is one of the very best examples of vivid, living realism.

It all revolves around the experiences of a modest young farmer, his marriage, family life, ambition to prosper, the hindrances of ancient customs, rules, superstition, etiquette. Into the story crowd with the naturalness of inevitability the ramifications of Chinese social system.

Ten years ago my most vivid impression of the Chinese was that 'they live too close to the earth'. They somehow seemed to me to be in a peculiar sense 'of the earth, earthly'. Miss Buck has evidently seen it the same way with her long experience of China; but she has added the philosophy that makes the earth good.' W. O. CARVER.

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An Open Letter.

DEAR SUBSCRIBER:

The Review and Expositor is closing its twenty-ninth year. It has come through many crises, and is successfully bearing the burden of the present stress. Like the dear old "School of the Prophets," whose child it is, it marches triumphantly on, confidently facing the future. Having made that statement I hasten to add that the future of the magazine is in your hands. It has been living from quarter to quarter, usually able to pay bills as they come due, but rarely carrying forward a balance after the bills of each quarter are paid. Let me present a very urgent appeal to you to do two things: pay your subscription to date, and one year in advance if possible; and secure new subscribers for us among your friends. If all of our subscribers would pay up to date we would be in the clear with a balance. If we can secure a goodly number of new subscriptions we shall be able to enlarge the scope of usefulness of our magazine.

We are planning to issue a special edition in January that will carry a large number of articles of unusual interest. Remember our new low rate is $1.50 per year. Send us your check and help us to get your friends on our mailing list.

Cordially yours,

H. W. TRIBBLE, *Business Manager.*